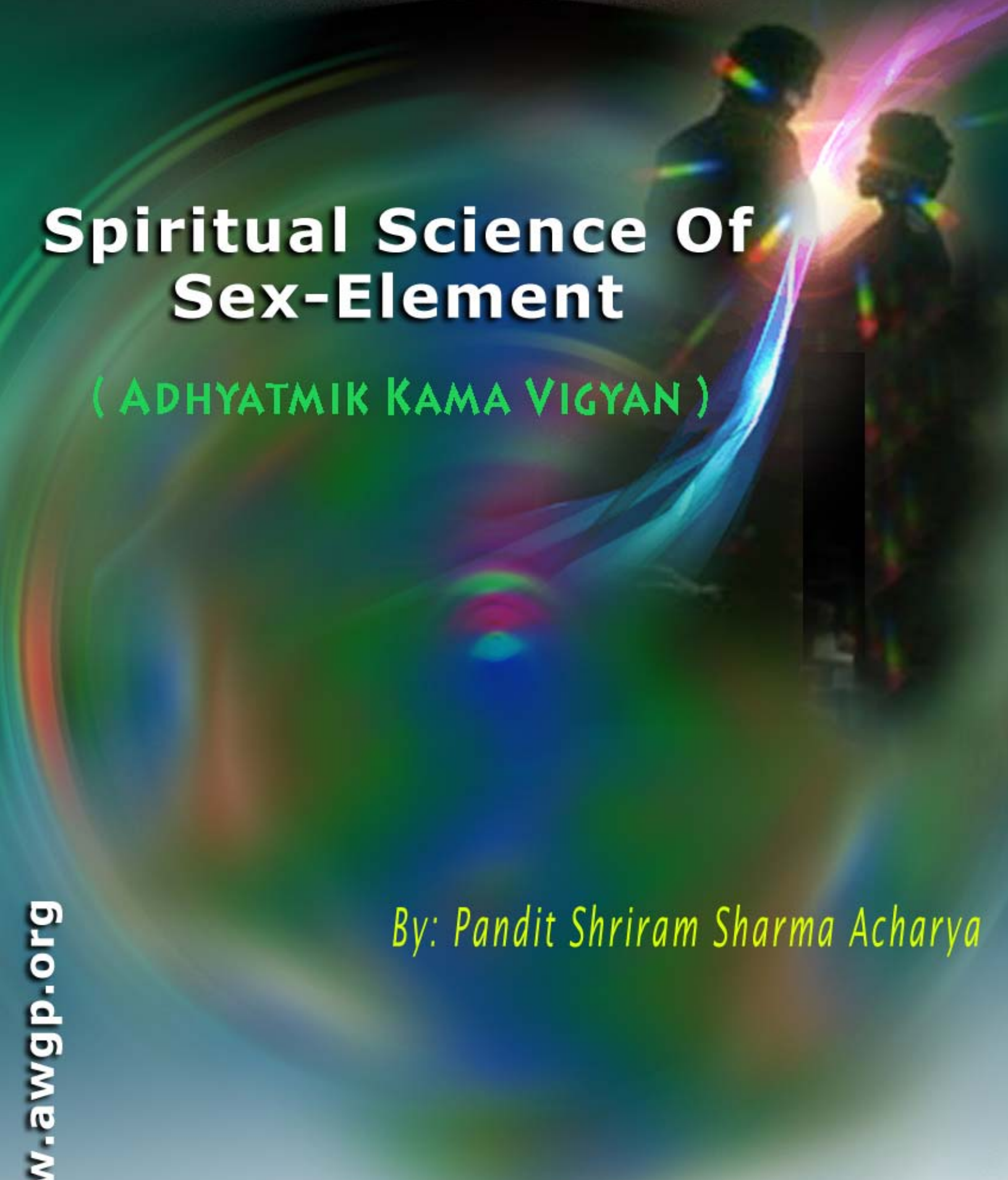

Spiritual Science Of Sex-Element

(Adhyatmik Kama Vigyan)

By: Pandit Shriram Sharma Acharya

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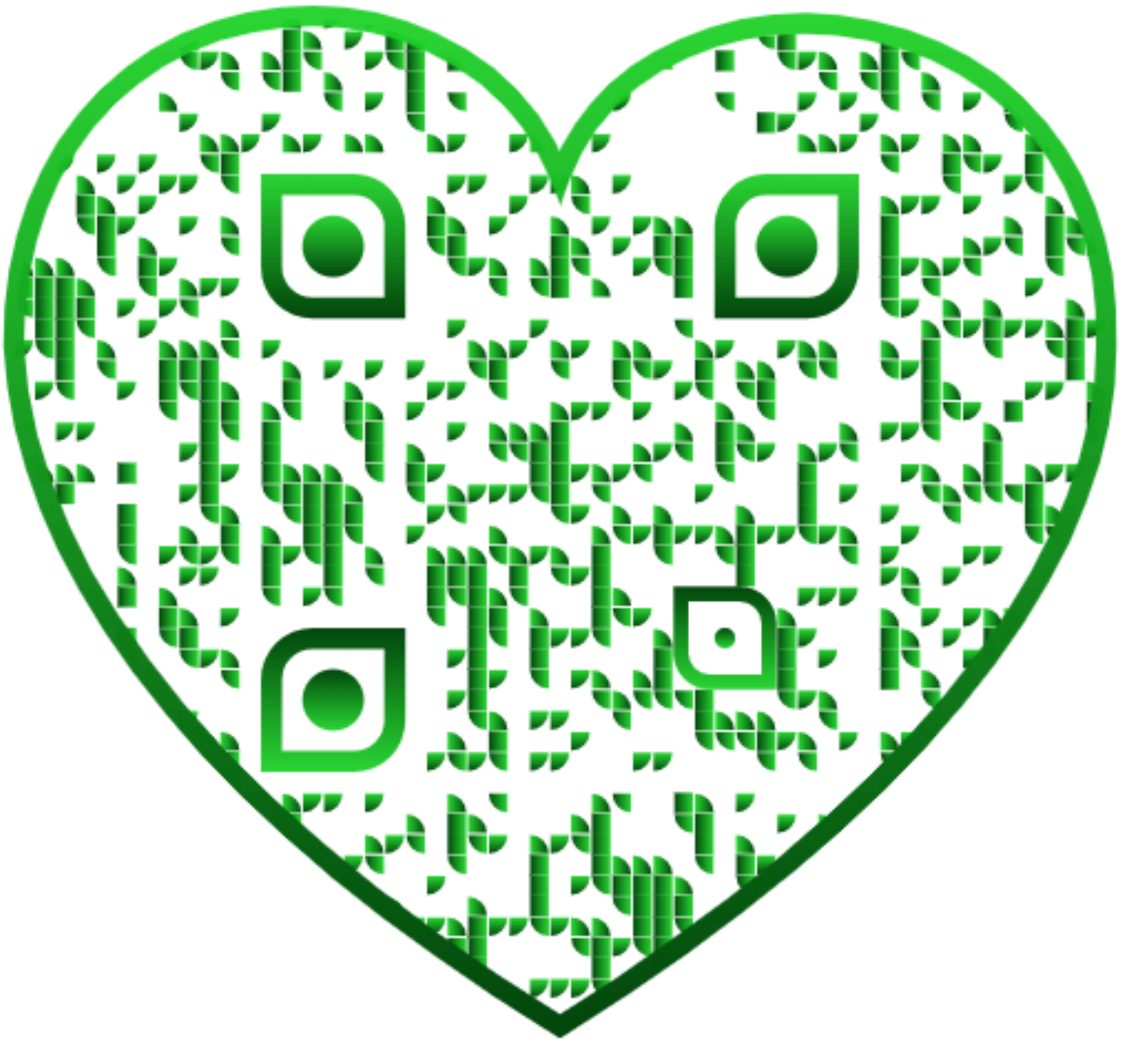

The Hidden Science of Sex – Spiritual Transmutation of Vital Force

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The Hidden Source of Vital Spiritual Energy

Gāyatrī – the supreme source of *thy* power is revered as the origin of the infinite gamut of spiritual, conscious, unconscious and super conscious faculties, cosmic energy and material existence. The cosmic power of *Gāyatrī* used for the creation and perceivable manifestation of the universe is named as *Sāvitrī*. The higher level *sādhanās*[1] of *Gāyatrī* and *Sāvitrī* include the endeavors of stimulation and arousal of *kuṇḍalinī*[2] and the unfolding and sublime transmutation of the *panca kośas*[3]. Before going into the deeper science of *kuṇḍalinī*, we may attempt understanding its basic elements. *Kāma* – the subtle source of sex-element, zealous vitality, sublime creativity, joy and emotional exaltation, is the seed of manifestation of this hidden energy of cosmic grandeur. The sagacious, enlightened personalities are aware of this precious source and therefore use it cautiously for creative purposes. We too should know the importance and deeper depths of the spiritual science of *kāma* and proceed along the path of *sādhanās* as per our present mental makeup.

The physical science regards atom as the basic unit of matter. As per the hypotheses prevalent until half a century ago, the origin and properties of matter and hence all its reactions and energy-variations were attributed to specific arrangements, distributions and motion of the subatomic particles in the nuclei of its atoms. Further research had discovered that the atom or subatomic particles are not the most basic entities, rather, these are consequences. After the theories of (quantum) energy waves etc, it is now believed that the root cause of the manifestation of Nature is some kind of cosmic vibrations that could be regarded as generating the physical as well as conscious energy waves. The sparks of which motivate the motion of subatomic and subtler particles and give rise to the physical existence of the universe and control its expansion and ultimate destruction.

The science of spirituality begins at much deeper levels. It affirms the origin of Nature and cosmic expansion through the evolutionary impulse generated by the commingling of *prakṛati* and *purūṣa*[4]. These (*prakṛati* and *purūṣa*) are also referred as *rayi* and *prāṇa*, *śakti* and *śiva*, or *agni* and *soma* in the *vedic* literature. We may think of these as sublime cosmic power currents of mutually complementary nature. As the flow of electricity is not possible without both the positive and negative currents, no energy or motion could be realized in Nature without the vibrating linkage of *prakṛati* and *purūṣa*.

The *sānkhya* school of Vedic Philosophy describes that the cosmic impulse induced by the vibrating linkage – consistent cycle of mutual commingling and

separation, originate the evolving existence of the *parā* and *aparā*[5] forms of Nature. We get the first experience of this effect in the motion of (sub) atomic particles. A clock starts and continues operating with the harmonic motion of its pendulum. Similarly, the existence and unlimited activities of Nature commence and continue with the vibrating linkage of *prakṛati* and *purūṣa*.

In order to explain and illustrate the deeper science and philosophy of this subliminal process, the *purūṣa* (*Brahma*) and *prakṛati* are rhetorically described in the scriptures as representing the eternal man and woman. The trinity Gods Brahma, Vishnu and Shiva symbolize *thy* powers of eternal creation, execution and evolution. The Goddesses referred as their respective wives are Savitri, Lakshmi and Parvati. Hidden behind this rhetoric description of divine couples is the fact that the eternal *thy* force (*purūṣa*) is incomplete without *prakṛati*. No creation, no life and no growth would be possible without the conjunction of the two. There would be nothing except the absolute void. From the anthropological viewpoint, the conjugation of the mutually supplementary powers of man (male) and woman (female) is the root cause of all the gross existence of the world. The confluence or coupling of the two naturally complementary streams of the sex-element gives birth to new life. This reaction is like generation of spark from friction, from impulsive cycle of conjugation and separation.

The vibrating linkage in the sublime domains of Nature is also reflected in every expression of life, every process of the living body. For example, the respiratory cycle, the consecutive compression and expansion of the muscles, the beating of the heart, the pulsating flow of blood, the cyclic growth and division of the cells, the rhythmic cascade of molecular interactions etc…. Any disruption in this system invites the terror death. This is true not only for the gross body, but also in every expression of Nature. Like the high and low tides of the sea, every activity in the universe is based on the cosmic impulse of the vibrating linkage – cyclic conjunction and disjunction of what is termed in the science of spirituality as *prakṛati* and *purūṣa* or *rayi* and *prāṇa*.

Human life entirely depends upon this eternal cosmic process. What is transacted by the *prakṛati* and *purūṣa* in the subliminal realms of cosmic creation is supposed to be performed by man and woman together in the gross domains of life on this earth. The alliance of the two is therefore essential on the social fronts. Apart from the exceptional cases of individuals living singly because of some unavoidable compulsion or because of some ascetic ideals or noble aims, the life-partnership (as married couples in general) or company of man and woman is the most natural, common and favorable mode of life in the human society. No one would object to accept that the natural growth and happiness of life sustains on the association of man and woman.

It should be noted that the intimate companionship of man and woman is required not only for reproduction or carnal pleasure. The joy of sexual linkage and desire of having offspring may trigger such relationships in a couple. However, this is not all. In fact, the intimate association between the two enables creative channelization of *kāma*[6] in both and thus helps arousal of their otherwise dormant consciousness; this soothing exaltation is required in every moment of life. The attachment of a child with his mother and eagerness of being in her lap or proximity are also indicative of this natural requirement. The sons deprived of motherly affections and the daughters bereft of father's love and protection is often found to lack in healthy psychological development. The presence of boys and girls both among the children augments the happy ambience of a family. The boys who have no company of sisters and similarly the girls without having brothers remain deprived of overall development of personality and risk some hindrance in mental evolution. With the emergence of youth one has to arrange for a married life. Healthy association between husband and wife together would offer natural boost to each other's progress in all dimensions of life. In the old age, affectionate interaction with the (grand) sons and (grand) daughters also provides extra sublime support to the hidden consciousness of the (grand) mothers and (grand) fathers respectively.

Renowned psychologists like Dr. Freud, though in a narrowed sense of the word, have advocated "*kāma*" as the utmost need of human life. It is affirmed to be fulfilled in intimate interactions, amicable alliance between the opposite sexes. Somehow in our country, the Sanskrit (or Hindi) word "*kāma*" is mostly used to imply sexual pleasure or related desires. This is why it is often discarded as an erotic or obscene terminology and the concept of inevitability of *kāma* appears debased and unacceptable to many of us. But a sane consideration of the overall meaning of the word with scientific outlook and open mind would convey that *kāma* is indeed an eternal necessity reflected in origin and infinite expansion –– right from the commingling of *prakṛati* and *purūṣa* and the gross generation of life…, to the contributions of married life in the society and sustenance of the world. Finding flaws in this interpretation or countering it by some linguistic analysis etc would only be a prejudiced and futile exercise of arguments.

Unmindful and uncontrolled use of every resource is risky. Extremities or exploitation of every thing should be avoided. Incontinence and greed of unwise, shortsighted people often cross limits in unchecked, insidious misuse of the faculties of sense organs. Look at the state of our tongue for instance. Many of us have ruined its vital power in abusive, bitter and false speech and all kinds of unhealthy (though lavish) foods and invited physical and mental sufferings and economical and moral decline in several respects. This is not the flaw of the

natural faculties of taste and voice endowed in the tongue. If restrained, refined and used wisely, this tiny organ alone could serve great purposes in enlightened progress of our life. The same is the case of the genitals (the sex-organs). If these are restrained carefully together with adoption of *brahmcarya*[7] and the nectar of *kāma* hidden in the sex-element is enjoyed with moral purity and cautious control, the sexual indulgence too would prove to be beneficial and fulfilling like the elixir of life. After all, careful processing and medicinal use of poison makes it a life-saving drug too. However, at the same time we must note that adulteration and ill usage of these are always detrimental and could convert even the nectar into a deadly toxin. Thus, it is not the *kāma*, rather, its perversion and eroticism that are debauching and should be reproached and avoided.

The social anomalies of imposed separation between man and woman and excessive constraints upon their meeting each other stimulate unnatural psychological complications and debased tendencies in mind. As we all know, nothing indecent or shameful is observed in the act of breast-feeding of a child by his mother. Women in many tribal communities do not cover their breasts but this does not trigger unnatural concupiscence or any obscenity. It is only our mental vile and absurd convictions that project the holy part like the breast of a woman's body as an erogenous symbol. The woman's body too is like any other creation of Nature; but the aberrations of attitude make it a source of moral vitiation. Our skewed thinking, adulterated mental tendencies have maligned the peerless potential bestowed by Nature in the form of *kāma*. Birds and animals remain nude throughout their lives, their males and females eat, sleep and play together but, forget about sexual attraction; neither side even pays any attention towards carnal proximity unless demanded by Nature in specific seasons. If we burn the man-made interpretations and theories of *kāma* and employ its enormous, incessant potentials in adopting the pure inspirations of Nature and educing refined development of life, the sex-element too would no longer be mere source of carnal pleasures. Rather it would flourish as a marvelous seed of vitality, creative enthusiasm and rare faculties.

When the relations between a daughter and father, sister and brother, or mother and son could be so sacred, happy and healthy, why would that between other kinds of social interactions between the two sexes be pernicious? Take for instance the case of husband and wife. This relationship could be most enlightening and exceptionally encouraging for unalloyed progress of both if insulated from the aberrations of sensual lust. Marriage in such cases would prove to be an excellent means of nurturing completion in the lives of both the partners by healthy alliance and mutual support…. Lord Krishna had mobilized a welcome revolution in this regard. The Indian society of those days of yore was subjected to blind traditions – even the child boys and girls were not allowed to

play together. People beard a blind conviction that meeting or interaction of men and women, of whatever age groups would lead to immoral, untoward consequences. This had darkened people's mentality and thus captured the smiles of children too in the barrier of social absurdity; little boys and girls were not able to laugh or play together under these baseless constraints…

Lord Krishna removed these suppressive barriers and encouraged healthy alliance between the two sexes by way of organizing the blissful programmes of '*rāslīlā*' in which the boys and girls, men and women all use to play and dance together. He found it illogical to discriminate among humans on gender basis; so what if one section of the human society can grow moustaches and the other doesn't. How could the difference between the anatomy of the genitals make one sex inferior or harmful to the other in any way? In fact, this difference in the physical and psychological nature of the two sexes is a remarkable symbol of Nature's art that offers soothing mutual complementarities among them. Considering that the two different sexes would commit mistakes and indulge in obscene, amoral acts whenever they associate is an extreme of mistrust of humans towards themselves.

Imposed restrictions cannot compel one to follow ethics. Handcuffs or iron fetters of a prisoner need not transform his conduct. The hard restraints imposed on women via the traditions of *pardā* and *gunghaṭ* (veil) have failed in reducing the instances of sexual exploitation, harassment and licentious conduct. What all faux-pas the so-called 'morally elite', conservatives might do in the name of self-made relations of regarding a woman as their 'sister' or 'daughter' etc, is not hidden from any one. On the contrary, friendly association without any named relationship could be so pure and ideal at times! Indeed, this all depends upon the piety of one's character, his or her culture, attitude and self-discipline. Unless one fits authentically on high values in this regard, no social norms or imposition could restrain a canny mind. Cleverness could always craft modes of violating every law or restriction as per its own instincts. Chastity of conduct, virtuous development of character could be ensured only by refinement from within. This demands inculcation of *śraddhā*[8], prudence and farsightedness towards noble ideals and human dignity. Social norms should not prohibit healthy alliance, interaction and collaboration between the two sexes; else, the society would be deprived of the great benefits available from the joint efforts, mutual support of its two major pillars. Lord Krishna had propagated this message so effectively by his enchanting *rāslīlās*.

The deep knowledge of the spiritual science of *kāma* should reach the masses even if one finds it indecent or untoward because of his wrong convictions about the sex-element. This gist of *thy* creation, which the Nature subtly teaches all the

creatures, should not be kept hidden or allowed to be misinterpreted by human mind. This sounds more relevant today when the deep science has been totally deformed and corrupted in all respects. If the mass mentality of ignorance, maligned beliefs, or perverted thinking on this subject is not changed and the wrong traditions on social and personal fronts are not corrected now, the evils, flaws and defects would expand in dangerous proportions with time and shroud all domains of ascent. The uncontrolled dissipation and abuse of a vital power would lead to disastrous consequences for the human race.

The spiritual science of sublime power of the sex-element accords sacred interactions between man and woman. The intimacy of their relationship as married couple could also incorporate sensual connections and mutual satisfaction of sex. There should be no restriction on healthy association, joint efforts and social unions of men and women in general. As two or more men or women can share the joy of friendship without any risk or suspicion, the same way men and women could also maintain unstained, respectful alliance. This natural, serene, sober association should not be prohibited.

Our society has tried unjustified, unmindful norms for too long. The results obviously affirm the invalidity, irrationality and harms of these orthodox traditions. What has the system or discipline of *pardā* and *ghunghaṭa* (veil) given to us? The definite loss has been that the daughter-in-laws have been deprived of free development of their personalities and kept away from the affectionate guidance of the elders in the family. The status of women captured in *pardā* in their in-laws house is no better than that of a bird in a cage. The emotionally sensitive young girls, who have been brought up with good care and freedom in their parents' house, get shocked in such unprecedented circumstances and often suffer from anxiety, depression, hysteria, so-called 'ghostly phobias', and varieties of psychological disorders. When every one else in her own family enjoys normal life with liberty and she has to breath in the darkness of the veil with no right to have a choice or a say, a young, innocent woman is bound to feel nervous, emotionally suppressed, mentally suffocated and tortured. This mental state either triggers hatred and revengeful agitation, or shatters and wanes out her self-identity and normal potentials in severe depression. Both the conditions are detrimental for her as well as for the family and the society. This custom of our society has done lot of injustice to the women. Years of cultural and psychological suppression has hindered and damaged the creative potentials, talents and sentimental wealth of women to a great extent. The society and the nation as a whole also have had to bear the negative consequences.

The advocates of the inhuman tradition of *pardā* might have imposed it in the name of moral disciplines to prevent adultery and licentious attractions between the opposite sexes. But how much have they succeeded? It is laughable to

observe that a woman is supposed to cover her face in front of the elderly men, those, who could have been like her father and uncles in the in-laws family. Her husband's younger brother, even though of her age, is however allowed to see her and even share any level of jokes with her. Moreover, if she is imprisoned in the veil, there are chances that the fascination of the outer world might trigger abnormal feelings in her and might lead to amoral attractions in her or in the younger males in the family/ acquaintances or even outside in the market place etc. The argument of covering the face as a mark of respect is also baseless. Respect emanates from the heart and is reflected in one's behavior; one earns respected because of one's virtuous deeds and conduct. In no way there appears any logic or sense in the tradition of veil or *pardā*.

The custom of *pardā* came in India with the tyranny of invaders. The foreign attackers and their army-men used to see the daughters of this land with erotic eyes and abduct the young beauties to satisfy their carnal thirst. 'Shielding' the faces of the ladies and hiding them within the four walls of the house became a common mode of their protection in those medieval times. But now, when we are a free democratic society with sovereignty of human rights, what is the relevance and need of this restriction? While traversing the dry, warm sands of the Arabian deserts, one needs to cover the face and rest of the body by thick cloth to protect the skin, eyes, ears and nose from the burning winds. There is no such problem in our country. Then why curse the youth and independence of our daughters and daughter-in-laws to die untimely in the constraints of *ghunghaṭa* or *pardā*? This blemish has obstructed the healthy development of their personality and shaken their self-confidence at large. It has further fueled the unjust, damaging custom of dowry and tendencies of women's exploitation, thus piercing multiple wounds in our social system and preventing our progress. Even animals are bought by paying a fair amount. But a man brings his better half by marrying her along with a heavy dowry. Her parents, despite raising her in best possible ways have to pay this price and 'donate' their beloved daughter for life-long 'service' of her groom and his family. This pathetic situation is an offshoot of the *pardā* system. Going by the true ethics of humanity, the husband and the in-laws family should be most grateful to the bride who dedicates all her life taking care of them, working for their welfare…. It is high time we awake and realize the dignity of both components of the human population.

The principles of spirituality discard the irrational barriers, which discriminate between humans, separate the existential identities of men and women and obscure their natural association. It should be remembered again that imposing a distance between men and women in all walks of life wouldn't ensure prevention of adultery and licentiousness. There are better and more effective means of expanding morality in personal and social life of the masses. The root cause of social evils of our times is two folded – (i) half the population, namely

the women have been deprived of mental evolution and (ii) intellectual corruption has encouraged depiction of woman's body, her beauty as a sex-symbol in art and literature…. ; Many of the writers, poets, singers, actors, painters and other artists of the modern times too seem to have concentrated all their talents in erogenous imaginations and given undue focus on stimulating sensual desires and perverting people's taste of entertainment thereby.

The mutually supplementary powers of *prāṇa* and *rayi*, *soma* and *agni*, and *swāhā* and *swadhā* in man and woman are of unique biological, psychological and spiritual importance. The conjugation of these sublime elements holds limitless potentials of genesis, creation and blissful evolution at higher realms of Nature. Reproduction or growth of population is a very crude and negligible expression of this astonishing effect. These two subliminal streams of the source of consciousness and manifestation of Nature should be recognized and realized through the deeper science of spirituality. Sagacity of human mind should check the risk of tragic decline and extinction of human world by preventing the perverted dissipation of the immense energy of *kāma* – hidden in the sex-element – in erotic passions. This sublime power should rather be channelized preciously for the overall ascent of the physical, mental and spiritual strength of mankind.

The activity of sex-element in copulation is a subtle biological process. The sensual lust and excitement associated with copulation could be vulgar and shameful. Erotic description of the same could be detrimental and should therefore be avoidable. However, knowing the roots of this process in Nature, deciphering the higher dimensions of the vital force and the deeper science of *kāma*, is neither untoward nor unnecessary. It is indeed a part of the *Pancāgni Vidya* – the vedic science of genesis and evolution of *prāṇa*, that has been lost in the mist of ignorance and tides of time. Neglect of this great knowledge has caused enough harm to our own lives and potentials. The deep knowledge of multiple aspects of the bio-electrical force and *prāṇa* in the sex-elements of man and woman is dealt in the spiritual science of *kāma*. It should be studied with same sincerity and investigative attitude as any other branch of science.

Mutual Commingling in the Cosmos and the Spark of Kāma

It is mentioned in the Puranas that Lord Brahma (the supreme creator) created the universe with the help of his two wives (*thy* powers) *Sāvitrī* and *Gāyatrī*. These Goddesses are defined respectively as the source of the *aparā* and *parā prakṛati*. The *parā prakṛati* or the *jaḍa śakti* (*Sāvitrī*) is the eternal cause of the existence of energy and matter in the universe. All kinds of planetary, macromolecular, atomic or subatomic movements and subtle particles, vibrations, the cosmic radiation of energy etc. are manifestations of this power. The subliminal, eternal power of *Gāyatrī*, viz, the *parā prakṛati* is the origin of the omnipresent consciousness. It is manifested in thoughts, emotions and spiritual faculties.

A human being is a living system constituted by the combination of the subtle powers of *aparā* (in physical body) and *parā* (in the mind and soul) *prakṛati* in the 'visible' world. Significantly lower levels of these powers also exist in the animals and microorganisms. We the human beings, are endowed with enormous potentials in the body, brain and mind because of the greater presence and relatively higher arousal of the powers of *parā* and *aparā prakṛati* in our inner selves.

The topmost (in the brain) and the lower most of the *ṣaṭ cakras* – namely, the *sahastrāra* and the *mulādhāra* are said to contain respectively the latent spiritual powers of *Gāyatrī* and *Sāvitrī* immanent in a human being. The immense potential of *Sāvitrī* hidden in the *mulādhāra* is described in the spiritual scriptures as the *kuṇḍalinī mahā-śakti*. This is also the *kāma-śakti* (force of *kāma*) or *kāma-kalā*. The (bio) electrical impulse experienced in the 'physical' energy of sex-element is only a negligible manifestation of this gigantic power. The detailed study of how the nonuse, misuse and proper use of *kāma-śakti* influences the multiple dimensions of human personality falls under the subject matter of the Spiritual Science of *Kāma*. Careful and constructive use of electricity servers countless purposes and offers tremendous benefits. However, erroneous and unchecked trials with this power could invite devastating accidents. The same is true of the *kāma-śakti*. This latent energy is a great reservoir of vital and supernatural powers. The deeper science of *brahmcarya* focuses on the disciplines and modes of adept use of this sublime power in the sex-element.

As the information on precious treasures of wealth is kept secret, so has been the case with the knowledge on the spiritual science of *kāma-śakti* or *kuṇḍalinī yoga*. Its secrecy in no way should be interpreted as a restriction or negligence because

of something unchaste about the topics pertaining to the sex-element. How sacred and important was the knowledge of *kuṇḍalinī* for the ancient spiritual education, becomes clear from the fact that even the holy idols of Lords Shiva and Shakti (Parvati) have been given a form combining the physical shapes of the male and female genital organs of the human body. Every scientifically trained mind would accept that there is no place for vulgarity or perversion in this representation of the supreme powers of *prāṇa* and *rayi* (or *agni* and *soma*) whose cosmic conjunction is the eternal cause of the flow of omnipresent energy and the physical manifestation of life.

There is nothing wrong or indecent in studying the science of *kāma*. It elucidates the deeper scientific aspects of the genesis, evolution and accomplishment of vital powers. Had it not been the case, why would the idols symbolizing the conjugation of the divine powers of Lord Shiva and Śakti be consecrated and worshiped in the temples? How could the divine vital force of *Sāvitrī* be insidious for our life? The sex-element too is endowed with this *kāma-śakti*. There is nothing unholy or improper in it. What is abominable is the erotic misuse and draining of this immense power in sensual lust. Adulteration and ill treatment could convert even the nectar into deadly poison. There is also a story in the Puranas where Lord Shiva is said to have turned Kamadeva into ashes because of the undisciplined attempt of the latter in awakening excessive desire of sex in people against the laws of Nature. Here, the act of 'burning' indicates a sublimation and purification of the power of Kamadeva and destruction of its gross incitement in concupiscence. Had *kāma* been heinous like demon powers of devil, God Shiva would have ruined it forever. But *thou* did not do, as this would have eliminated the very source of desire, joy, and enthusiasm from life. There would have been no vivacity in this world.

The *Gāyatrī* part of the sublime force of Lord Brahma is the eternal source of consciousness in the faculties of thoughts, feelings, sentiments, beliefs, faith and intuition, which are inherent in a human being. Purification and evolution of these faculties is inspired by realization and arousal of the divine energy of *Gāyatrī* indwelling in the soul. The whole philosophy and science of the spiritual practices of *yoga*, *tantra* and *mantra* is aimed at the attainment of this state of spiritual enlightenment. The *yogis* and sages of spirituality of all ages have endeavored ascetic *sādhanās* of *Gāyatrī*. A lot has been written and guided on the science and philosophy of this original light of Veda. However, that has not been the case with the deep knowledge of the *sādhanas* of *Sāvitrī*, as these pertain to the *yoga* and *tāntrika* science of *kuṇḍalinī*.

The spiritual practices of awakening the *kuṇḍalinī* deal with the above aspects of the conscious power of *kāma*. The detailed and in-depth knowledge of this

sādhanā has largely remained secret largely because of the possibilities of disastrous misuse due to lack of comprehension of the difference between spiritual and carnal sex and its disciplines. This branch of *yoga* and spirituality was studied with honor and practiced with sincerity since the *vedic* times till the Age of *Tantra*. The evil operations and exploitation of this knowledge by the demons and giants and debauching of its practices for licentious lust and carnal misconduct forced secrecy and restrictions on its teaching and *sādhanā* experiments. Only deserving disciples of spiritual maturity were allowed to enter this field of *tāntrika* science. The difficulties associated with the long-term dedicated disciplines, the danger of misinterpretations and negative effects in the absence of adept guidance (of a noble expert – a guru) appear to be the logical causes for this secrecy in the later ages too.

The description of the modes of its gross activation and the perceivable and extrasensory powers is available in the '*Daśa Vidyā*' chapter of the "Tantra Vigyana". This is also beyond the reach (in terms of proper understanding) of the masses. The ten (*daśa*) *vidyās* (streams of deep knowledge) discussed here do not refer only to some rituals and mechanical acts of worshiping the ten divine currents of the *Mahākālī* (*kuṇḍalinī*) *Śakt*i. Rather, they elucidate the devout disciplines of the *sādhanās* of these foundational elements of the spiritual force of *tantras*. The ten streams of the *Mahākālī Śakti* subliminally indwell in the deeper depths of human consciousness. The *sādhanās* of these enable spiritual refinement and evolution of consciousness from the ordinary to extraordinary, preeminent, omnipotent levels. A thorough review and meaningful analysis of this branch of spiritual knowledge should be pursued with open mind and sincerity in the modern era of scientific quest.

The teachers of Anatomy and Physiology do not hide anything about the genital organs and related biological processes from their students. Else, the knowledge of human body would have remained incomplete. How could the related diseases be cured unless the doctor examines these organs? How would the Gynaecological surgery and treatments be performed? There would have been no experts to treat sexual disorders, deficiencies and associated psychological complications in that situation. When there is nothing indecent or immoral in these branches of science dealing with sex functions, why should there be any problem in its deeper psychological and spiritual study? What needs to be restrained and avoided is the erotic literature, art and related activities that degrade the natural beauty of human body in vulgarity pervert people's thinking and incite the animal instincts of carnal lust. The information about the importance of the sex-element, the dreaded harms of its uncontrolled waste and untoward excitations, etc should on the contrary be propagated in the scientific light as part of health awareness among the masses. Curiosity and desire (only at

physical level, though) about sex is a natural phenomenon in normal human beings. Scientific interpretation of the spiritual aspects of this power would therefore have an obvious psychological and social impact on human life. It is this positive effect which has motivated the discussions in this Chapter.

The first lesson that should be taught in the spiritual science of sex is that – there is no distinction between the spiritual existence of man and woman. The two sexes are part of the same source of life; the subtle forms of both exist in every human being, as the *prāṇa* (*agni* or *puruṣa*) in the *sahastrāra* and *rayi* (*soma* or *prakṛ ati*) in the *mūlādhāra*. Both the masculine and feminine currents of consciousness are subliminally present in the same being most naturally. The greater extent of the former induces courage strength and valor etc, while the latter is responsible for modesty, sincerity and compassion, etc. Both have there own significance and importance in human life. Their physical and psychological manifestations are different in the two genders according to the corresponding natural laws of complementarities. We all should understand this fact and every kind of discrimination between men and women should be entirely eliminated. It is more important in the Indian society of today, especially for the men to note this reality.

The attitude of men towards the women should be that of a good friend, associate and a well-wisher. A woman should be given due recognition of her dignity as a human. Gone are the days of tyranny when the cruel, beastly invaders used to hunt for and attack our daughters to satisfy their carnal hunger. Hiding the women in veils is nothing lesser than a crime against humanity. Our fears of moral decline and untoward consequences of allowing free interactions have no basis except our absurd convictions and prejudices. Men and women are working together on so many fronts in so many parts of the world today. Why should we restrict their association and force half of our population to remain backward and deprived? What is the fault of women? Suppressing their progress in the name of religion and spiritual teachings is an unpardonable offense of deception. Look at our Gods – Ram, Krishna, Shiva, Vishnu, Brahma….. They are all described in the Hindu religion as married and are worshiped along with their wives. Our revered almighty Goddesses Saraswati, Lakshmi, Kali, etc, are all depicted as feminine powers…. Do our minds ever get inauspicious or suspicious about them?

Our great ancestors of the *vedic* age have set glorious ideals of married life and equality of man and woman in every walk of dignified life. All the seven *rishis* (the *saptarṣis*) were married. Their wives were with them during the ascetic phases of their paramount *sādhanās* too. The association of their better halves had no negative effect on their spiritual evolution. Rather it was most supportive. Most of the *rishis* and their wives both used to run the *gurukuls* collectively. They

used to have children if and when essential for some altruist purposes. Many of them also lived as *brahmcāries*[9] despite being married and living with their spouses and many chose to be unmarried for this purpose. But, none ever expressed any negative opinion about women or about the interactions between man and woman. If fact several of the sagacious women of that time had also attained the revered titles of *rishis*. In the ancient times, when prudent understanding and practice of spirituality was alive, no one could have ever mistaken that a woman lacks or obstructs spirituality in any way. The enlightened lives and teachings of the saints and sages of the later ages too have propagated the graceful equality of both man and woman.

Swami Ram Krishna Paramhans was also married. His devout *brahmcarya* was a perfect example of the fact that vicinity, association or amity of a woman and sexual relationship with her are quite different. This difference should be understood by all of us. Sri Aurobindo has been the greatest *yogi* of the modern times. There is no place of doubt or confusion about the piety and spiritual eminence of his life. The "mother", who was a French woman, had devotedly taken care of his lonely efforts. She found divine light from this noble association and her presence was like the proximity of the holy Ganges for Sri Aurobindo.

Many seers and saints have remained single. But this was their preference. This should not be propagated as mandatory for a sage to renounce the company of women. If it were so, the saintly Mahatma Gandhi would have discarded his wife and the alliance of women in his historic mission. Some altruist persons prefer to be unmarried in order to engage all their time and efforts for social welfare. Some find it more fruitful to work jointly with the support of the life-partner. Neither approach is wrong so long as it serves the altruist purpose with moral dignity. The religious leaders and saints of today, whether married or unmarried should set authentic examples of their lives in this regard and come forward to eliminate the misconceptions about the sex-element and prejudices against women.

Kāma is the eternal source of the feeling of entertainment, enthusiasm, ecstasy and enchantment. It is not confined to the physical activities of the sex-element. The sensual pleasure is an insignificant offshoot of the immense power of *kāma*. The serene expressions and experiences of benevolence, sacred love, creative zeal and inner bliss fall in the enlightened domains of spiritual *kāma*. This element is immanent in all men and women, children, youths and elders. No one should be deprived of its soothing emotional flow under any custom or tradition in the name of 'morality'.

It should be recalled again and again that the true progress and happiness of a family, a society and the world as a whole depends upon the healthy cooperation between men and women. We should wipe out all suspicions and illusions like – risk of moral vitiation, decline and social degradation due to free alliance and company of men and women…. Why can't a man have the same pious feelings and goodwill towards his lady colleagues and other women as he has for his mother, aunts, sisters, and other relatives? If proximity was the cause of depraving, all the men and women who have to commute in crowded buses (where the bodies of all passengers are almost pushed upon each other in jostling…) everyday would have been incited for adultery and sexual crimes by now. The cooperative association of men and women is not the cause of debasing. That way, a debauched mind gets excited by concupiscence even without ever getting a chance to meet a woman; just an erotic story or a picture could also stimulate his sensual lust. We should think positively with open mind and let righteous education have its impact on mass awareness.

The vicious cycle of the degradation of the institution of marriage through evil customs of dowry and *ghunghaṭa* and discrimination between the male and female children by the parents results in the underdevelopment of the girl child. This injustice and oppression should be stopped as early as possible. It should be made known to the masses that woman is not a mobile doll, neither is she only a beautiful show peace or tool of pleasure. She too is a human being, who is endowed with all the bequests of *thee*, all the potentials and talents as a man is. It is most natural, beneficial and proper for the human society that both its architects – men and women live together as friendly partners. Unchastity, licentiousness or adultery is not the consequences of their mutual collaboration, rather, it emanate from perverted attitude, debased thinking and unchecked lust. One could be amoral and depraved disregard of whether he is married or not, whether he meets and works with women or not….

Instead of imposing social constraints on the interactions, communication and collective endeavors of men and women in the name of moral disciplines, we should attempt removing the prejudiced convictions and changing people's attitude towards woman. Those responsible for presenting her delicacy and physical beauty as a sensuous and erotic in the name of art and fashion should be punished by the society, as this is a blatant crime of symbolizing her as a prostitute, as a cause of perversion.

It is ironical to note that the observance of illogical unscientific beliefs and practices of disrespect towards women is at its peak today in a country like India, which boasts of being the originator of the spiritual enlightenment of mankind at the times of yore.

Today, it is a demand of humanity and social justice that woman be given her due place and honor in every realm of life. Men and women should live and work for mutual development and happy co-existence. It is most desired on psychological fronts and essential in terms of the values of spirituality. Man with all his valor and skills would have been living like ghosts in the hell, had he not been blessed by the soothing elixir of the caring affection and the soft sentimental support of woman as mother, wife, daughter and sister…. The eternal *purūṣa* Brahma too maintains the flow of divine grace and love only through *thy* linkage with *prakṛati*. The spiritual science describes the union of *prāṇa* and *rayi* as essential for the genesis and sustenance of inner bliss, joy, soothing sentiments of love and emotional charm and peace. Copulation of sex-elements is a manifestation of the flow of vital electricity by the commingling of *agni* and *soma*. Its sanctity and importance should be understood and remembered.

Men and women both should realize the sublime presence of *thy* force hidden as mutually complementary currents of *kāma* in their sex-element and enlighten their attitude and conduct accordingly. May the conjunction of mutually supplementary and supportive powers of *agni* and *soma*, *prāṇa* and *rayi*, which is boosting the blissful activities and evolution of Nature educe spiritual acumen in these two halves of human entity.

Need of Caution and Cooperating Interactions amongst the Two Sexes

Joint presence of the powers of *agni* (fire in the *yagya kuṇḍa*) and *soma* (water-line around the *havan kuṇḍa*) both is supposed to be essential in the religious performance of *yagya*[10]. The high thermal energy of fire needs to be controlled by the coolness of water; this is what is indicated by keeping the fire within the limits of a water-line during a *yagya*. Although the sacred fire (*yagyāgni*) plays the major role in the process of *yagya*, the procession of *kalaśa yātra*[11] before performing a large-scale *yagya* shows that *soma* has precedence over *agni.*

Apart from the scientific importance of *yagya,* the perfect matching of *soma* and *agni* also has significant socio-psychological implications in human life in terms of the implications of these words as the two streams of *kāma*. It teaches that the masculine vigor, physical strength and ego always need to be controlled by the soothing effects of feminine affection and compassion. Motherhood is the greatest gift of God endowed upon nature and the human society. Realizing this, the pre-eminent role of women in society should have been regarded as the law of nature in all spheres of life. Although the ancient society followed this law in action, it is unfortunate that the modern era presents an entirely different, distressing scenario.

A major cause of the disharmony, insecurity, selfishness, cruelty, violence and immorality, pervading in the modern world is the disrespect to womanhood. The so-called religious fundamentalists, the powerful emperors, 'talented' artists and 'learned' writers and poets of the medieval and modern times are to be blamed largely for scorning or exploiting the womanhood on the one hand and stimulating the sensual desires of the masses beyond the natural limits on the other. As a results the feminine modesty, sentiments and tolerance are hardly able to breathe in the open horizons of life.

Had women – the essential half of the human society, been given their due place in the political, social, economical and other important spheres, the world would have been shaped by now in an ideal form, appropriate to the dignity of humanity. If women, with the help of their inherent qualities of motherly kindness and love, modesty and sincerity and abilities of efficient management of resources..., had led the political, social, educational, economical and related activities in the modern era then this world would certainly have been a better place to live. It would have been saved from the dangers of nuclear and star wars, civil wars and terrorism, population- explosion, environmental pollution, killer diseases like AIDS and the disastrous drug addictions..... etc.

Although the status of women has been uplifted in the recent past, with the advent of educational and scientific developments in several parts of the world, much still remains to be done in this direction. Latent propagation of eroticism in the name of modernity, art, entertainment and humor continues to degrade

femininity in general. Suppression of women by their own relatives in the name of religious or social discipline still shows its presence in many parts of the society; the economical, social and political disparities between the two sexes still persists.

On the social fronts, justice, tenability and reason demand that a wife should neither be considered as a bondmaid nor a child-producing machine. Regarding her as a puppet, showpiece or a commodity for the sensual pleasure of her husband is equally harmful for the physical and mental health of the husband too. Further, a rise in the new disease like AIDS should be taken as warning signals of nature that it is time for humanity to stop profligacy, debauchery and illicit sex; otherwise the tragic extinction may not be far off.

As discussed earlier, the erotic trends of literature, art and cinema are the main culprits in depraving the mass mentality. Further decline would lead to disastrous fall in the hell forever. Nature will sure turn the clocks against this possibility of total destruction. This would be calamitous for those who do not atone and improve. It is the call of time that the worshippers of the divine mother *Saraswati*– the eternal source of mental, creative talents and artistic faculties, realize her sublime presence in all women and reorient their attitudes accordingly.

The fundamentalists too should open their eyes and realize that the dawn of intellectual and revolution and scientific thinking is increasingly shining with the radiance of prudence on the social and religious horizons too. Before it is too late, they should wake up now and change their cynical, illogical and fundamentalist attitude towards women. Else, they would be the losers. The rise of the sun the never waits for a sleeping duck. This message should go to those saints and *sādhus* as well, who regard woman race as the sinful obscurity in *brahmcarya* and spiritual elevation. Their baseless, prejudiced preaching has no match with the true teachings of religion and principles of spirituality. They should better look at the lives of the *rishis* of yore, the founders of the science of *yoga sādhanās* and spirituality, should also peep in their heart and see how honest are they in worshiping a goddess – representing *thy* force in feminine form. It is ironical that the religious texts they read day and night is full of feminine words in Sanskrit, such as – *pragyā*, *sādhanā*, *bhakt*i, *mukti*, *siddhi*, *antarātmā*….. They won't be able to repeat the blunder of abusing and discarding women, the moment they would get even a glimpse of their souls in the inner light.

The masses should also note that women have already been granted equal status in citizenship almost the world over. The spring of freedom is not going to remain only at the political or constitutional levels, it is soon going to flow in full force in all directions of human life. The era of slavery has gone, revolutions against racial discrimination and apartheid have also wiped out their existence from human society. The divisions and disparities based on gender, caste or creed etc, are also going to be buried in the history with the current tides of

global changes. It is not too far when man and woman would gain equal importance like the two arms of a body, or two wheels of a moving cart.
The mutual co-operation between the two sexes should be on the bases of equality and mutual respect and trust. Even animals do not disobey the laws of nature then why should such possibilities be always suspected in the company of two human beings (— species endowed with highest possible mental faculties) of opposite genders? Why shouldn't a friendly and ennobling relationship like that between a brother and a sister exist between man and woman in all walks of life? It should be remembered that both the sexes are integral part of the human society so both will have to live with the dignity of a human being. It is indeed the responsibility of all awakened men and women to work towards this end.

Emancipation of women is also necessary today, because the future of humanity lies in their hands. The 21st century is going to witness this as a bright reality. While talking of equality, or woman liberation, care should be taken not to commit the mistakes of the western society, where liberty led to a notion of free sex and broken marriages.
Men and women live in a family bonded by so many relations other than that of a husband and wife. We all know and experience that there is no risk of deviation in the piety of their interactions. Such a relation could also be realized among all the members of a society….., and of the world-family too. In order to counter the vulgar trends of art and culture, we will have to create a parallel platform, of sane expression of morally refined expression of people's literary and artistic talents. Good entertainment is bound to attract the people in successively larger numbers. For example, street plays and folk dances displaying the message of respect for all members of human society could be very effective for the masses like ours.

The disciplines of spiritual science of *kāma* would be of special relevance in this regard. Its intrinsic teachings – on the enormous benefits of proper use of this sublime energy and on the dreaded harms of its uncontrolled waste or perversion, are also illustrated by Nature in varieties of examples living around us.

Happy Couples: Examples in Nature

A large number of members of the animal kingdom demonstrate such a remarkable degree of discipline and responsibility in matters associated with reproduction and its consequent events that one finds them better, in several respects, than the 'social animal' of today.

Noted marine-scientist Dr. Lord had studied the life-cycle of a Stickleback during his long stay in Ireland. According to Dr. Lord, the human society may learn a lot from this sea-fish about — "how and when to prepare for the arrival of an

offspring". Only the completely 'self- dependent' and healthy males of this sub-species of fish plan for mating. Such a male searches for a female mate only after he prepares a 'home' (with the help of sea vegetation and a gel type liquid secreted from his body) at a safe place deep inside the sea for his would-be 'family'. His patience, hard work and the sense of responsibility is worth noting by those men who desire to or expect to get married without even realizing the essential duties (including those with respect to physical, financial and social fitness) associated with it. What about those who support/ propagate child-marriages? Shouldn't they be ashamed to find that even a fish is more sensible and wiser than them?

Mr. Frank Buckland's work on the Stickleback fish also signifies its talent in house-construction and management. The male fish works hard to prepare for its own marriage. It collects small plants and soft grass and wood pieces floating in water. It sticks them on the back by secreting an adhesive fluid from its body. In order to make sure that all the 'material for house' is stuck properly, it dances vibrantly, as though it is used to enjoying the hard work. It brings the stuff at the pre-selected safe place and starts building the house for its 'would be family'. This male fish not only builds an artistically knitted 'nest' from the stocked material, but also engineers holes in it for proper ventilation; it controls the flow of oxygen by timely fluttering its body according to the flow of water. It also plasters and polishes its house using sand particles and its body's adhesive secretion.

Only after this due preparation, it searches for a compatible mate and brings her in the new home. It realizes that female is so important in a male's life. It therefore offers due love and attention to its mate – in contrast to the hypocrite men. It takes proper care of the female-mate in her pregnancy; looks after the newborn offspring and even makes swings for them at the 'roof' of its small 'house'. It keeps arranging for the entertainment of the progeny and their mother and unlike short-tempered, self-centered men, it maintains a joyous atmosphere in his house without ever complaining of its own fatigue or stress. Unless the 'kids' are grown and testify self-dependence, it guards and trains them with care.

The familial life of humans would also have been happy and progressing like that of Sticklebacks, had, not only the wife but, the husband too were careful and prompt in transacting his duties towards the life partner.

Seeing a dancing tortoise sounds funny, as we have not even seen it running! But it indeed performs excellent dance in water to entertain and please its would be mate. Its joy of commencing a 'married' life is expressed in its vibrant dance matching the flow of the high tide waves. A crocodile too dances blissfully with the thrill of finding its amour. It is his way of expressing affection and respect of its fiancée.

A lioness delivers a baby after 108 days of pregnancy. After that, she restrains having sex for about two years. Till her cubs are grown strong and capable of hunting on their own, she remains busy in nurturing and training them affectionately. Even if she desires to have sex, she controls herself and avoids taking any risk of bearing a child till the growing ones are there to be looked after. Her sincerity and sense of responsibility teaches us the elevation of emotions. Emotional sensitivity doesn't always mean surrendering; rather it could be used to nourish the strength to fulfill the familial responsibilities with prudent care and honesty.

Similar examples of patience, sincerity, fidelity and industrious sharing of responsibilities are found in the families of Kiwi, Cassowary, Penguins, Emus, Mauva, etc. Charles Darwin has described their 'married' and 'familial' life as balanced and dedicated. The male and the female birds in these species show maturity, love and understanding in their behavior with each other and with their offspring. The male bird usually bears greater responsibilities in raising the family. In spite of being smaller in physique as compared to it female mate, it arranges for a comfortable nest and offers her food when she is carrying the eggs. It also hatches the eggs and fosters the newborn off springs. Both the parents jointly teach them flying and defense against the predators.

Perhaps no man has to take so much trouble in having his own family as poor penguin does. It travels up to the South Pole twice a year – in February and September. It learns from the experience of the elders and follows the guidelines of the authentic head of his 'society'. Upon reaching the poles, the elderly couples occupy their residences, which they had left after the last trip. The youth male-penguin takes the permission of his parents and ventures developing his own family. He firstly needs a compatible 'wife' for this purpose. He first finds a young female who is still single. He then proposes to her in peculiar voice and by specific gestures. Unlike men – who care more for physical beauty and wealth of the girls rather than their virtuous conduct and talents, the penguins see whether their would be partner can provide them firm support and compatible company in all circumstances.

In order to propose his willingness to 'marry' a suitable female, he first collects clean, smooth round stones. He holds the best of these in his bill. He presents this gift to her, as an expression of his amity. The female infers his assiduity, courage, nature and other qualities by inspecting the stones. She nods her acceptance if she finds the male suitable; else she expels him away by attacking from her bill. If rejected, the male tries again; he waits at a distance from her in a gloomy mood in a hope of her mercy. In case, he receives a cold or hostile response again, he starts searching for other possible mate.

The nod of acceptance from his would be wife sparks off an ecstatic wave in this bachelor. He begins to dance in a thrill. The female, being aware of the value of time and hard work in making a family, then commences making their house.

On her signal, the male starts bringing stones for building their house. He also bears her scolding if he is not doing a good job. But he knows that her affectionate anger is for their own good and tries to improve him self rather than firing her back. After making a comfortable 'palace', they both go for bathing in the sea. They enjoy the dips in the clear, ice-cold water in each other's company and remain there for long hours. Upon return, sometimes they find their newly constructed house been occupied by some other penguin. They fight the encroachers and the winner(s) get the house. Even if they get their house back, they again go for bathing to get rid of the fatigue and wrath of the quarrel. But now they don't commit the same mistake. They go for bathing in turn, so that one of them is all the time there to take care of the house. Their married life moves ahead with understanding, intimacy and endurance thereafter. The female lays the eggs but the male (the father) fosters the baby penguins. Both share the duties without any friction. Looking at them, one feels like setting their example before the men and women, who spent most of their life in selfish motifs and struggles to satisfy their endless cravings; but continue burning in the fire of jealous and dissatisfaction. They should at least learn to have forbearance like the penguins.

Penguins are also good in disciplining and training their children with due care and understanding. Their babies are allowed to move freely only after they become strong and experienced enough to know and tackle the world around. Men of our times, have learnt only to produce children, they largely remain careless about their responsibility towards them. Not even half of the fathers of today would stand better than the penguins in strict observance of their duties in this respect. Most of them don't even want to know that apart from sending the kids to schools, they also have a role in developing their children as ideal citizens.

Why can't all the men who also are 'husbands' offer harmonious co-operation to their wives especially in the societies where the latter are expected to strictly follow the doctrines of virtuous, dutiful life with due fidelity towards their husbands? Many a times men disobey all norms and cross all limits in lewdness. Why they can't learn from these birds and animals to set sane norms and observe them for their own and the family's welfare? Why can't they be little wiser in raising the children and helping adept development of the younger generation?

On the social fronts, even the tiny creatures like the ants are ahead of us and of many other higher organisms. As per their natural law; only their highest authority, the queen ant lays the eggs and keeps the population growing. In accordance with the norms set for her the queen honeybee selects only one male as her 'husband'. The rest of the ants transact the essential duties, as labors, sweepers, guards, messengers, etc. Throughout their life they fulfill the assigned task most sincerely and efficiently – giving no chance for complaint, although they don't get even a particle more than their tiny share under the uniform

distribution system for the public-ants. The world would have been so much better, had humans learnt the ideals of diligence, honesty and duty-bond lifestyle from the ants. But what to say about the folly of this intelligent being, who adopts all means of corruption and dishonesty, and even cheats his own near and dear ones for his selfish aims, and wants heavenly comforts without doing any hard work?

Once a team of wildlife researchers spotted a group of wild elephants in an African forest. Luckily, they found a safe place from where they could clearly keep a watch on minute to minute movements of this group of the mighty animal.

One day they saw that the whole group was busy in some hectic activity. All the youthful elephants had positioned themselves making a circle of protection against likely enemy's attack. No one was allowed to move here and there without the permission of the oldest one, who being the most experienced, was their leader. (Unlike our society or families, where the more educated and talented young fellows regard themselves as the guides and don't feel shy in ignoring or even insulting the elders).

A pregnant female-elephant was lying inside the boundary. She was about to deliver a baby. On the guidance of the leader, 5-6 experienced females of the group entered the circle for her help. Soon the baby elephant was born. Some of the 'nurse' elephants took care of the baby and others of the mother. They did all the job of cleaning and feeding both – the newborn and his mother. Everyone else also remained on duty till the latter was comfortable enough to stand and walk slowly after about three hours. It was indeed remarkable to note the organization, mutual affinity and cooperation among the elephants. How often would we see or offer such altruist, unpaid help for a lonely woman in our vicinity?

The African bird Kiwi, is another teacher for those people who get perplexed or anxious whenever they encounter an adversity or trouble in their family life. It also sets an example for man to follow in his sexual relationships. Kiwi is very careful and cautious in having sex. It is very concerned about moral etiquette in its family and therefore disciplines its own behavior first. It maintains graceful relations with its mate and gets involved in the carnal intimacy only in private, taking care that no one sees that shameful act. It always protects its mate and the family. When the female lays eggs it remains there for her support and fosters the eggs efficiently. It has to take care of the egg for eighty days. By the time the baby-kiwi come out and it begins to enjoy the moment of becoming a father, the female lays another egg. But it doesn't perturb the male. It again starts the eighty days project with equal sincerity. At times when several eggs are laid (one after the other at a span of eighty days or so), it has to continue performing this devout duty for years. Look at its endurance, its loyalty and devotion to its responsibilities. How many of us, in the ambience of all round obscenity, are so

careful about protecting the moral norms in our families today? How many would have been so duty-bond towards raising the children, had the process of childbirth and growth been so time-consuming and testing?

The social system designed by the *rishis* (Indian seers and sages of the *vedic* times) was perfect in terms of the virtuous development of the individuals, happy families and society. Here, the *Brahmcharya Ashram*[12] was set for the acquisition of education towards the overall development of the personality, gaining knowledge of the Self and of the world around, professional skills for respectable, self-reliant, livelihood, and essential training for becoming a responsible adult member of the society. It was only after a successful completion of this phase that one was allowed to marry an appropriate (with respect to the compatibility of their virtuous background and training during the *Brahmcharya Ashram*) match of his/her liking. Marriage was a sacred institution for the couple to live together in kind co-operation and with industriousness for mutual uplifting and happiness, along with making due contributions for the peace, progress and happiness of the society.

The sanctity of the marriage institution and healthy, respectful relationship between men and women in all walks of life must be revived in the modern era too, if we are to retain our pride of being the gifted children of God, being the most intelligent and emotionally evolved species and the crown of the living beings on this earth.

Unrestrained Pleasure: Lessons from Nature

Apart from the obvious evil effects like explosive population growth and health hazards, the most dangerous though latent harm of sexual profligacy and related unrestrained acts for mere sensual pleasure lies in causing mental sickness and severe psychosomatic disabilities resulting from hormonal imbalances.

That unrestrained sexual involvement is detrimental in all respects is clearly cautioned in the quote**:** *'maraṇam bindu pātena jīvanam bindu dhāraṇam*". Nature reminds us of this warning via the live examples in the animal kingdom. Some western psychologists and other scientists have argued in favor of unrestrained sex as natural for humans. Because, in their view, as no rules abide the sexual activities in other creatures in Nature's magic box, man too, being an (social) animal be allowed this freedom. It looks like they have not studied the animal population closely. The sex-element in these creatures is mainly used for reproduction. Unlike the humans, they lack in multiple expressions [8]*kalās*[9] of *kāma*. The natural tendencies of most of the mighty members of the animal kingdom are quite disciplined and they have sex only when inspired by Nature to grow their population. Many of the tinier ones having excess of it ruin their lives much sooner. Nature has its own system of penalizing those crossing the limits.

Each of the male seals ends its own life struggling with other males of its community for a mere possession of more females to fulfil its lust. A stout male holds nearly 40 to 50 females in its possession. Its carnal lust still remains excited and he keeps attacking the other male-seal whenever he sees a new, young female in the latter's hold. He suffers double wounds of this licentious tendency. Apart from burning its own energy in excessive sex, it keeps getting injured in the struggle with the other males in their combating cravings for female-seals. By the time the three months' season allotted by Nature for sex and reproductive activities to this species is over, the male-seals are totally devoid of physical strength. They are not in a position to even collect their food. They have to suffer abominable, untimely death as a consequence of their unchecked sexual lust. On the contrary, there are many species in Nature, that live in groups of several males and female together but none of the males get sexually attracted towards any female except for one single mate, that too on rare occasions inspired by Nature in the appropriate season.

Elephant is known to be quite wiser among the wild population. They live in herds. The head of a herd is the only male member who 'owns' the 'right' to have sexual intercourse with all the female members of the herd. He has to face self-triggered struggles and wars and lose much of his might, because of this peculiar lusty tendency and autocratic possession. A sexual desire or related expressions shown by any other male member often leads to his serious fight with the herd-leader. The latter, if defeated, usually becomes mad and dangerous for the life of others too.

Similar insanity is shown by the sexually excited scorpion couples who dance a lot during this process and the female, in her excitation, often attacks and eats off the male.

Some people think having sex with the beloved female companion pleases and attracts her more towards the male. But this is an illusion imposed by their own passions. The reality is just the opposite. Soon the female realizes that her body is being crushed and squeezed to satisfy the carnal-lust in the name of love. She begins to hate him and even becomes aggressive against him at times. As warned in the quote "*maraṇam bindu pātena*, *jīvanam bindu dhāraṇam*", illicit, excessive sex is an apparent call for all round detriment and untimely death.

The concupiscence of male frog-fish is a live illustration of this fact. While the female frog-fish remains calm, her male, being impatient and lewd like many men gets over-excited and runs behind her. In its lusty insanity, it 'buries' its teeth in the female's flesh and is unable to take them out after few seconds of the carnal joy of sex. Apart from injuring the mate, it obviously becomes a handicap without the teeth. It is unable to eat anything and has to die of starving within few days.

The cry of cats and bitter grinning of the monkeys express the maddening excitation of sexual desire in them. Concupiscence triggers a Porcupine jump haphazardly. It even forgets about eating, sleeping and keeps running and

jumping with small wood pieces in her mouth…. A snake clasped with its female during sex becomes over possessive and emotionally charged, it doesn't tolerate any disturbance at that time; if it even experiences someone looking at it from a long distance, it retaliates with a murderous attack on the former, while risking its own life.

A male ostrich usually has sexual relation with more than one female. He keeps all (around 7-8) of them with equal care and looks after the eggs and baby ostriches born by all of them. It looks as though he is born only for producing and fostering the offspring. Those men whose cravings, thoughts and attempts remain confined to sensual lust and those whose life also revolves around the above activities should also be put in the category of a species like the ostrich bird or the seal fish rather than being counted as humans.

Lusty men are no less wild than these animals. Do they deserve to be a part of a civilized human society?

The natural season for copulation in deers is full of frivolous, bloody fights amongst the males, as they have to have a head-on collision with their competitors while selecting a female. Their horns break, bodies get wounded and smashed; they are even killed at times in this passion of having a sex at any cost. The female deers neutrally watch this 'combative struggle' and, in the end, present themselves to the service of the winner without shedding any tears for the dead or the injured defeated ones.

The male eagles also have to undergo a peculiar fight with the females who have given mating 'invitation' to them; this drains off most of their strength even if they are able to survive the 'pleasure' of mating later. Similar is the case with many other animals and birds whose mutual fights in the excitation towards 'gaining' the sexual company of the counterpart often turns out to be fatal.

Marine zoological research in the 1950s had revealed some significant facts about the angler fish. The male members with a rare survival-rate as compared to that of the females are just one-tenth of the average size, a mere 4 inches as compared to the 40 inches size of the latter. This lascivious creature literally survives on the blood of its female host and is therefore, according to the laws of Nature, bound to live an underdeveloped life of a parasite.

Don't the profligate persons also invite similar fate by their licentious sex-indulgence?

The dwarf existence of the male Anglerfish also explains the cause of our negligible existence on the map of progressive and developed world. What else one could expect for the male-dominated societies like ours (Indian) surviving on exploitation of females…? From where did this inhumane tendency enter our society? The answer to this may also be found from the research on anglerfish, which revealed that the lethargic, comfort loving nature and cravings of the male angler are behind his sinful, abominable conduct.

Howsoever pulling and appealing, the pleasure and amorous thrill of sex might appear at the outset, it holds nothing except the pernicious seeds of decline, loss

and destruction. It is like the beautiful wild flower found in Africa which attracts the birds by its soothing fragrance and looks. It slowly starts shrinking its petals as soon as a bird sits on it. It soon captures the bird tightly in its folds, by the time the latter realizes this, its sharp thrones hidden inside would have pinched him. The bird can't even attempt flying out. Soon the thrones sip all his blood and release the victim in (almost) dead state.

Importance of Continence

The 'Paradise' fish found in China releases bubbles of a jell-like sticky liquid. It gathers them jointly to make a compact 'town' of these 'bubble houses'. It then starts laying its eggs and continues sending them in these 'protected shelters' one after the other; thus expanding its own population. The bubbles are so well stuck and guarded by it that there is no place for escape for any one.

The web of *māyā* has also expanded itself by creating enormous forms of bodies for the existence of the *jīva* in this world. It makes all arrangement and takes all measures to let the *jīva* remain engulfed in this creation. Rare are those who endeavor and even succeed in breaking this 'sheath' of *māyā*.

Alligator Snapper, found in America is known for its wile slyness. Its face resembles that of a tortoise. It moves its tongue outward so artfully as though a piece of flash is floating freely. The fishes, which get attracted and come to catch this 'tongue' fall prey to it and reach straight in the snapper's mouth.

This is what happens to the *jīva* that is attracted by the illusive charm of cravings and joy of the sense-organs… It takes birth in this world and is gulped by death again and again….. Only a few beatified sages, who recognize the passions of the sense-organs as pertaining to the gross body alone and realize the true desire of the soul distinctly, can detach and get liberated from this thralldom.

Crocodiles lie still, like a rock or a dead animal. As soon as a fish or any other organism reaches near by, it grabs and gulps them in no time.

Our sense organs are no less crafty. These naturally appear to be nothing more than immovable parts of the body. They would indeed remain only tools for the *jīva*, if the latter keeps due caution and care to keep away from their delusive grip. Most of us remain ignorant of their power and pay no attention to what we eat, watch, read, or do in our routine in general. Once we commit the mistake of incontinence, our otherwise 'dead' sense-organs get 'alive' and stimulated and grab us in the hold of their ever-increasing thirst. It is then too difficult, almost impossible to come out of the net of their cravings. This is why the sane seers adopt and advise self-restrain and moral disciplines in every moment, every act of life. This is what is the secret of their attaining and protecting their powers, potentials, talents and respectful accomplishment.

Grasshopper happens to be the principle food of the European Sparrow. But how could the tiny bird catch it? Well, it hides itself in a corner and starts mimicking the 'voice' of a grasshopper and sends eager calls. Poor grasshopper reaches there in response and finds himself caught by the bird.

The call of our cravings is equally deceptive. We can't make out that these are only the passions of our sense organs, of the gross body, of the mind enslaved by its pleasure, and not of our soul – our true self. The *jīva* in us continues to satisfy their thirst under this illusion and keeps harming its own self.
One who understands the game of *māyā* and remains distant and insulated from its ever expanding and delusive folds is wise, thoughtful and sagacious, and true devotee of the soul. Only his life could be fulfilling and successful in absolute in reality.
Spiritual literature describes the attachment to the pleasures of the five sense organs as a major obstacle in the freedom of the soul. The control of the tongue and the sensual pleasure of the sex-organs are found to be of the utmost importance because these *senses* are considered to be the most sensitive and strong in terms of the unbounded 'limits' of the burning desires associated with them.... Unless disciplined by determined will, these *senses* would ruin the dignity and life of their 'master' –– the human being.

A small battalion of German soldiers, sent to Poland had secretly started a terrorist attack, which in no time spread across Europe and embraced the whole world in the worst ever event of the 20th Century – The second world war. The great powers of the world had to surrender before the newly emerged might of the German emperor. The world was stunned to note that France, known to be the second biggest power of the world after Great Britain those days, had accepted defeat and was going to surrender unconditionally in front of the Fascist of Germany. France alone was the country other than the United Kingdom which had colonial expansion up to far east, in south Asia and in several parts of the North and South America. The nation, which was the mother of Napoleon, the country which had transformed the shape of political system across the globe by the historic French Revolution, had become so meek and helpless? It was indeed an stunning event for the whole world.
As the records of world history reveal, it didn't take long for the thinkers to discover the causes of this upside down fate of that nation. Excessive comforts, incontinence and luxurious attitude of the French people those days had drained all its power, the organized power of the masses had gone with their lust for woman and wine. The scientific tools of prevention of pregnancy had become a boon for aggravating their lust. Colossal amount of wines was fueling it further. How could the country that was supplying almost three-quarter of the world's demand of expensive wines remain insulated from this intoxicating craze? It was not so much the might or intrepidity and cruelty of the Germans, rather the self-induced decline and self-invited infirmities of the French, which was responsible for their tragic defeat.
History has ample examples evincing the downfall of the empires and civilizations because of unrestricted cravings, cozy attitude and lavish life-style.

Our country too had suffered similar fate during the dark, declining phase of *rītikāla* (the erotic age) in the medieval times, which had waned our ancient glory, maligned our culture and put us in the tyrannical folds of all round slavery. The real power of a nation lies in the moral conduct and patriotic integrity of its citizens. The eminent strength of morality could be cultivated and expanded by the mutually supporting behavioral principles of spirituality described as *tapa*, *brahmcarya*, continence, integrity, disciplined and constructive use of *kāma*, etc in the Indian Philosophy. The Indian science of spirituality has been teaching since ages that – "avoidance of unrestricted dissipation and degeneration of *kāma* bestows and preserves distinct *vibhūtis*[13]. Self-restrain provides the only key to reach this treasure. Iron or gold do not gain their value unless heated, melted and purified in red-hot furnace. Similar *tapa* is essential for refinement of personality too. Nothing significant could be achieved in life without self-restrain and *tapa*. Living an incontinent life is like milking a cow in a broken pot; no milk could ever be collected this way, instead, the drops fallen down from the holes would even dirty the cloths of the milkman. Incontinence leads to dissipation of all the stored, inherited potentials and qualities and also makes one suffer the evil consequences of the misuse of the available resources and abilities.

Meghnad had gained immense strength by adopting chastity for a longtime despite being married. He could not have been defeated by any one except Lakshamana, who too had observed ascetic *brahmcaraya* during his fourteen years of exile in the forests. The latter was able to attain divine weapons because of the radiance of this *tapa*. Only Shrangi Rishi was able to guide the *putreṣṭi yagya* for King Dasharatha. No other *rishi* could generate that unfailing power of specific mantras of this *yagya*, which he could because of his life-long unperturbed continence and *tapaścaryā*. It was only after succeeding in self-restrain against the amorous offer of the heavenly beauty Urwashi, that Arjuna could be blessed by the divine bow "*Gāṇḍīwa*". The great Maratha King Shivaji is know for his intrepidity and piety of character. Once, a young charming woman from the defeated enemy's camp was brought before him; he not only treated her with respect like a mother, but also arranged for her safe return. It was only because of this moral dignity that he could receive the beatified sward from Bhavani. Consistency in continence and adoption of high moral values is the major criteria of qualifying for the boons of God.

Adoption of *brahmcarya* had endowed Swami Dayanand with tremendous physical and mental strength. He had once prevented the locked horn fight between two stout raging oxen, by simply holding their horns in one hand each and pushing them apart. Pushing and stopping a fast running horse-cart (including the royal one with many trained horses) from the front was a child's play for him. Edmund Hillary, the pioneer of climbing the Everest, had also attempted the adventure of boating from Ganga Sagar to Deva Prayaga, against

the flow of river Ganges. Then an Indian *yogi* had stopped his speedy boat of 100 horsepower by tying and pulling it with a thin rope. Despite all efforts from the other end, the boat could not move even an inch ahead even though its engine remained switched on…. Gandhari had vowed to remain blind after being married to a blind man; she kept her eyes closed by tying a cloth over them. Her determined *tapa* aroused supernatural power in her eyesight. She opened them just for a moment to bless her son Duryodhana. The radiance of her eyesight had made the open portion of the latter's body stout like iron, foolproof against all attacks. It was indeed the power of their *brahmacarya* that nurtured divine potentials and talents in Hanumana, Bhisham and Shankarcarya. Ample number of more live examples of this sort, evince that glorious exaltation of life, achievement of something worth its dignity would be possible only if the vile, downward tendencies are restrained completely and the vital energies and the inner powers are protected carefully.

A deviation and diversion from this righteous path could vitiate and decline even the highly empowered and talented ones. Abhimanyu's conversation with his wife Uttara as narrated in the Mahabharata, indicates that – just few days before the war, he broke the discipline of *brahmcarya* in the passion of having a child. This was the major cause of his failure in breaking the *cakravyuha* of the Kaurava on the fateful day. Had he not committed this flaw, he would have been victorious, as he himself and everyone around had rightly expected. King Nahusha was offered the thrown of heavens after accomplishing the grand *tapa* for this purpose. However, he invited his own denigration by falling prey to the allurement of celestial damsels. He soon ruined the invaluable attainments and fell into miserable ends by becoming a snake. The prestigious king Yayati faced scorn and hatred in history in the later days because of his excessive lust and eagerness to retain the youthfulness for the carnal pleasures. King Pandu's attempts of sex, against the warning of the doctors due to his physical sickness, became the cause of his untimely death.

The super-strong king Ravana, who was known to have won over the laws of time, met an abject end because of his incontinence at the root of all his sins. Several other demons and giants have also faced humiliating, sinful, devastation of their mighty lives because on the same grounds. Bhasmasura's fascination for Parvati, when the latter appeared as the glamorous dancer Mohini, became the cause of his blunder of inflaming himself into ashes. Sunda and Upsunda killed each other in their battle for a pretty damsel. Lack of mental control, unrestrained cravings, and negligence of *brahmcarya* were the major causes of the fall and extinction of the demons, the devil giants, despite their hard ascetic endeavors of *tapa* in the early days and enormous potentials and prosperity gained thereby. Had they been self-restrained and chaste and followed the moral path of magnanimity, they might have been superior to the *devatās*. Defiance of divine disciplines, evasion of the norms of morality, lusty passions and incontinent

consumption of resources, are the insidious tendencies and sinful acts that convert the boons into curses.

The above examples of history apply to the modern times too. The countries – like USA, Japan, Germany, France, Sweden, etc, rushing zealously in combative race for materialistic prosperity, have slowly realized the negative effects of their consumerized, luxury driven culture in the general decay and degradation of the physical and mental strength of their people. They have also taken several measures to improve the social ambience and mode of living to some extent. These were the countries where free-sex, eroticism and unrestrained individualism was prevalent as the mass motto until a decade ago. The theory of Sigmond Freud had only laid the foundation, but the followers of Neo-Freudism had advocated incontinence in the name of freedom and propagated it extensively as the basis of rise in human life. We all have witnessed the detrimental consequences. Depraving lust, which had crushed only France into its teeth, had, by the end the twentieth century entrapped the entire world into its folds. Nude colonies, homosexual congregations, gay culture, the spread of the deadly AIDS and intractable psychosomatic disorders, broken families, shattered societies and growing trends of crimes in the childhood, etc are evidential landmarks of the cultural perversion and ethical death of the human race.

It is indeed a matter of great concern, shame and pity that this cultural pollution and denigration of values has also spread rapidly as a wave of modernity and progress in a country like India – the originator of the philosophy of *tapa-sādhanā*, the dedicated follower of moral disciplines and continence…..

Those who can think of tomorrow, those who care for the future generations, should come forward and demonstrate the ideal examples of the truly forward-looking people in their own lives. The best gift the parents today could bestow upon their children is to engage themselves consistently in the great endeavor of self-refinement and cultivation of virtuous tendencies. Restrain from erotic thinking and carnal lust and prevention of drainage and misuse of the potentials is naturally the first requirement in this regard. *Swādhyāya-Satsanga*, pilgrimage and different kinds of *sādhanās* are devised to facilitate enlightened development of personality and inculcation of divine values in human life. These must have an integral place in our lives too. A pregnant mother is advised and helped to maintain a calm and happy mood, as this is essential for vigorous growth of the foetus (child). The children born and grown in a positive and pure ambience alone could be hoped to be the kinds every parent, every society, every nation would be proud of. Control and elimination of depraving culture and eroticism is the first and the crucial step to be followed by each one of us, at individual, familial and social levels.

Extraordinary Linkage between the Feminine and Masculine Elements

The brain and the genitals are two vital sources of energy in the human body. Their respective roles in governing the functions of the body are similar to those of the Geo-north pole and the Geo- south pole in regulating the gravitational motion and the natural structure of the earth. The brain controls the nervous system and is the source of (clinical) consciousness in the body and mind. The lower pole, the genital organ is also empowered with bio-magnetic and bioelectrical energy; its proper functioning is responsible for the normal maintenance of ligaments and hormones too. Any deficiency or disturbance of the brain functions might trigger insanity or paralyze the body. Equally importantly, any damage or adulteration in the seeds of *kāma* in the *mūlādhāra* would disrupt all endocrine operations and the biochemical and physiological processes driven by them. Healthy state and optimally balanced utilization of both together are required for auto regulation of the overall functions of the body and mind ranging from metabolism to psychological vigor and creativity.

The importance of brain and its proper control is well known and the latter is commonly attempted by everybody by means of calmness, positive thinking, sound-sleep, recreational activities ... etc. However, little or almost no attention is paid for protecting the genitals from over-excitation, frictions and unusual and wasteful secretions....,

Nature has protected the brain in the hard and strong covering of the skull. Only the acceptance of internal (from one's own body and mind) effects and transmission of conscious bio-electrical signals are allowed from this precious organ. Thoughts and emotions influence its functioning. The brain (and the mind) control the functioning of the gross body and shape the course of one's life too. One therefore needs to endeavor cultivating and maintaining the healthy functioning and excelling of the brain and eminent trenchancy of the mind. Learning, deep knowledge, constructive thinking, mental creativity etc are practiced for this purpose. Allowing the mind to remain agile, to adopt unauspicious, amoral thinking or to follow the *durbuddhi*[14], in other words means ruining all possibilities of refinement and progress, obscuring the future forever and slipping on the adverse path of steep decline.

The brain is regarded as the core of individual consciousness and the soul-experience. The *brahmrandhras*, the inlets of the extrasensory energy center *sahastrāra* (*cakra*) in the human brain are likened in the Puranas to the *Kśīra-Sāgara* where Lord Vishnu is consecrated. This *cakra* is the source of all the natural and supernatural powers and talents. Because the sublime channels of the *brahmrandhras* enable cosmic transmission and divine communication, the brain is also referred as the upper pole of the human body.

The counterpart of the upper pole is no less important. This center (the lower pole) at the genital organ is not created only for excretion or for dirty, lustful indulgence. Rather, it has been endowed, in the seed form, with enormous potentials of vigor and vitality. This part of the body has been provided with the soft and protective surroundings of the thighs and the belly to suit its delicacy. By this fine arrangement, the Nature conveys that this tender and sensitive organ should be used with special care and caution. This pole serves the multiple purposes of absorbing and balancing the bio-electrical impulses of the brain and creating appropriate bio-magnetic currents along with filtering out the harmful waste from the body. The sublime energy nucleus (*mūlādhāra*) of this pole is the source of youthfulness, charm, humor, zeal, creativity activity and longevity. Physical friction or stimulation of the sex organs should be avoided maximally in order to maintain the natural powers of this pole. This pole (and hence the genital organ) should also be given due care and respect vis-à-vis the brain.

The *prāṇa* of the masculine sex and the *rayi* of the feminine sex are respectively like the *potential* and *kinetic* forms of the vital energy; their latent powers are also referred in the spiritual literature as *agni* and *soma.*

The physical manifestation of these opposite powers generates the positive and negative bio-electrical currents. The mutual complementarity of their psychological manifestations is remarkable in human life. The 'somewhat abnormal' development of the personality of a man (or a woman) who has never had any familial or social contact/ encounter with any woman (or man) easily demonstrates this effect. This mutual psychological dependence is indeed the key to a successful married life; the married couples should realize its importance and avoid misusing its 'power' in unrestrained sexual indulgence.

The description about several wives of Lord Krishna or the five husbands of Draupadi and similar other stories cited in the ancient scriptures are often subjected to derogatory criticism by the sociologists and other intellectuals of our times..... It should be noted here that the said characters are allegorical; they depict different spiritual powers and not the mortal human beings... Even if one tries to see these characters as historical figures then he/she should note that they belonged to the society of yore where everybody was spiritually awakened and hence the material or bodily pleasures or physical relations or desires naturally had no place in their lives.

In medieval and modern history one finds existence of some social customs allowing a man to have several wives. For example, it became common in some parts of Germany after the world wars because the drastic fall in the number of young men as compared to that of the women. The brothers of family used to have a common wife (usually the lady married to eldest brothers) in some villages near the Himalayan valley of Dehradun, until a few decades ago. It should be noted that such systems are local and are the results of peculiar socio-

political or geographical circumstances (e.g. sharp reduction in the male population during the wars or high mortality of women and children during an epidemic etc....). Such arrangements/customs are viable and acceptable to the human society only till the causes of their origin remain alive, or till the sacred relation of husband and wife is kept away from carnal lust. It should be remembered again that it is the illicit lust, the concupiscence, the erogenous desire that is bad and corrupts the dignity and healthy normalcy of the association, relationship or interaction between man and woman. The erotic attitude would anyway be dangerous (from medical point of view as well) even for the faithful pairs of one man-one woman as husband and wife. The customs of polygamy and polyandry are therefore bound to fade away in any society in due course of time.

Compatibility and Discipline in Sex Relation

Biological contact between the two sexes involves the flow of their mutual vital energies from higher levels to the lower ones. Thus, apart from the obvious danger of the contagious effects, the sexual intercourse also amounts to the lowering of the mental and spiritual abilities of the better partner in the pair. It is therefore advisable that the criteria for matching between a pair of 'would-be' husband and wife be mainly based on the mutual compatibility of their cultural, psychological and spiritual levels and vital energies instead of a mere comparison between the physical looks and/or social status.

People with strong will-power, vigor and extraordinary mental faculties and talents should be more careful about preserving their vital energies because they are more likely to lose them by 'naturally' transmitting them to their counterparts during a sexual intercourse. Even for a perfect (with respect to the mutual compatibilities of the vital energies) pair, as mentioned earlier, a sexual contact would always account for a loss in the physical as well as the subtle form of the vital energies (*prāṇa*) of both the individuals. Obvious consequences of this loss include reduction in brilliance, memory, intelligence, liveliness, stability, decision making and firmness of mind, immunity, other physical abilities and health in general. Sexual indulgence should therefore be kept to a minimum.

Sexual excitation or erotic feelings are likely to attack every one in today's undisciplined and morally polluted atmosphere. However, those with good self-control and sincere faith in the moral values would not find it difficult to get rid of these by instantaneous diversion of mind and determined efforts to prevent the recurrence of such possibilities. When the addiction of alcohol and narcotics could be gotten rid of, there is no reason why the intoxicating lure of sensuality couldn't be pacified and remolded…

Under no circumstances should a sexual intercourse occur without the willingness and healthy status (of mind and body) of both the partners. Any kind

of imbalance or abnormality in this activity affects the nervous system negatively. The common psychosomatic diseases like insomnia, migraine, epilepsy, forgetfulness, hysteria, whimsical, or short-tempered mind etc....., as well as some diseases pertaining to various kinds of cardiac malfunctioning are among some minor manifestations of such imbalances.

It should always be emphasized that the spiritual component, the latent energy of the sex element, is more important than the contact of the genital organs in making the married life contented and happy. Practicing purity of thoughts and sentiments, dedicating efforts towards the improvement of each other's overall personality, mutual trust and friendly co-operation, with healthy humor and entertainment are necessary for the nurturing of love and affection between the life partners.

The physical, mental and spiritual health of a child depends largely on the healthy and harmonious coupling of the vital energies of his/ her parents. A mismatch in this regard may at times result in contagious diseases or abnormalities in the offspring. Birth of a child is indeed an important event in the lives of the parents and preparation for its occurrence should begin only after a conscious decision by both the parents at an appropriate time during their disciplined married life. Along with the consideration of all the worldly consequences and duties, a thorough self-analysis by the foresighted parents is a must whenever they 'plan' to have an offspring. Sexual intercourse should preferably be performed as a *scientific experiment* towards reproduction after such preparations. A determined and faithful effort in this regard would definitely bless the parents with a virtuous, trenchant, healthy baby as per their plans.

Constructive Use of the Bioelectrical Effects of Kāma

In the views of physiologists and psychologist, the association between two men or two women is not so effective in arousal and development of otherwise dormant potentials, as that of a man and a woman. Healthy alliance and mutually beneficial support between a compatible pair of man and woman is the main spirit behind marriage. Husband and wife, living together as good friends, sharing the joys and responsibilities with mutual encouragement and enthusiasm would erect a fulfilling life, supplementing the psychological and inner incompleteness of each other, even without having any sexual intercourse. It is difficult to decipher what mystery lies behind the incompleteness of a human being, that he/she often feels so happy and encouraged in the company of the opposite sex. The intimacy and mutual trust of the husband and wife for each other induces a rare sense of confidence, certainty and satisfaction in life, which cannot be experienced by a single man or woman despite possessing enough wealth and power. The invisible emptiness of lonely life is removed by getting a life-partner after marriage. The feeling that the latter would understand and offer

amicable support at every step of life exalts one's self-confidence and mental peace in married life. Thus, apart from offering the possibility of sublime power-generation by absolute association with the opposite sex, marriage also effectuates a strong psychological boost, which enhances the hope and chance for a brighter future in one's life.

Physical attraction and intimacy, or sexual indulgence is of no significance in the married life. Although, there is nothing wrong in having it within the norms of propriety and sanctity of the marriage institution, it should not be mistaken as a must. By all measures of wisdom and sane maturity, erotic attraction can never be the basis of love and happy married life. Many young boys and girls today, go for the looks and physical charm while selecting a bride or a bridegroom. Little do they realize that the glaze of beauty is not long-lasting, neither is the attraction towards it is stable. The agile and flirt mind could always be pulled by someone more glamorous and charming…! The radiance of complexion or shape and looks of features and fitness of body could certainly be appreciated, these may be important in show business, movies and theaters. However, these have no significant role to play in the success and the fulfilling joy of marriage. The latter depends upon mutual understanding and cultural, psychological and emotional compatibility.

The depths of sentiments, the morality and authenticity of deeds and character of a person do not depend upon his or her physical appearance. There could be a witch's heart in the silvery beauty of a prostitute, a sober looking, handsome actor of a play could be a beastly man in reality. Whereas, an ugly man like Chanakya could be an eminent thinker and a visionary, a physically deformed Ashtavarkra could be a great *yogi*, a most ordinary, dark-skinned girl could be all talented and kind hearted like Draupadi. We do come across with several such examples in our surroundings too. We have to be cautious and thoughtful in selecting our friends and allies at schools, at work, in every walk of life. Then, how could we let ourselves cheated by the illusion of the eyes, in making such an important decision like marriage? Not, only physical appearance, the high academic achievements, musical voice and other talents could also at times be the only qualities of a person; but these alone could not be the criteria for one being the most suitable husband or wife.

Physical beauty and charm is often assumed to be necessary for satisfactory sex and joyous sustenance of married life. This again is illusory. Scientifically speaking, sexual intercourse is a process of reversion of the bio-electrical energies of the interacting bodies. The genital is the source of this electricity, which is generated as soon as this organ is stimulated by the contact of the 'oppositely charged' counterpart. The attraction between the two opposite charges is responsible for the feeling of physical satisfaction during sexual activity; this enjoyment is more in the young bodies because of the excess of vital energy (*prāṇa*) at that age. People should think twice before getting driven by

concupiscence that it is like a slow poison. Copulaiton gives nothing except a momentary titillation to the excited genitals and consumes and dissipates lot of precious vital energy. A couple should develop a healthy attitude and have sex carefully and under specific norms, e. g., only for the purpose of having a child with mutual consent. Having sex despite the unwillingness of the partner is a rape, even if happens between a husband and a wife. It is more pernicious in terms of the subtle disturbances and degradation of vitality at the psychological and spiritual levels as well.

The coupling and reaction of the sex-elements leads to the reversing flow of the bio-electric currents of *prāṇa* and *rayi* or *agni* and *soma*. This process involves the mutual transfer of the more powerful virtues as well as the evils of the involved individuals. It is therefore necessary to perform such interactions scientifically with due care. Needless to say that the subtle effects of such contacts with characterless, lustful person(s) are far more disastrous than the obvious physical (e.g. infection) and social harms. The process of generation and absorption of vital currents by the conjugation of *agni* and *soma* is quite subtle. While those trapped in the crafty amour of the prostitutes, loose their vital energy, the latter consume it skillfully; this is how they maintain their charm and smartness despite having excessive sex, living in a condition in which an ordinary, married woman might fall ill and even die untimely. The prostitutes, being 'experts' in the latent art of sex, know how to squeeze the vital element of *kāma* from the vigorous clients and how to tactfully protect their own vital energy from the weak and diseased ones.

The bio-electrical flow in the physical body is at its peak in the youths. However, this is not all. The body-energy is insignificant as compared to the real reservoir of *prāṇa* (vital spiritual energy) and its bio-electrical power endowed in one's brain and heart. A physically stout and good-looking fellow would prove to be infirm in many respects, if he lacks in mental strength and willpower. An elderly person or a physically weaker and ugly man or woman, on the contrary could be full of *prāṇa* and excellent mental foundation and inner character. It is this sublime source of *prāṇa* that is protected, refined and empowered by the disciplines of *brahmcarya*.

Brahmcarya is recommended for people of all ages, of all physical, mental and spiritual status. It is of paramount importance for those endowed with greater vigor, mental trenchancy and spiritual power, as they are at a greater risk of losing their vital energy (*prāṇa*) to the lower levels of their partners in the process of sex. Man and woman could offer maximum benefit to each other in married life by elevated levels of their *prāṇa*, if they both follow *brahmacarya*. This is what is worth the value of *kāma* hidden in their sex-elements. The 'joy' of the

carnal process of sex is negligible and far inferior against the blissful support, strength and radiance offered by intimate association of a couple in the shelter of *brahmacarya*.

Continence in reproduction is good for the parents and the children both. Impotency, barren uterus and high risk of abortions or dead babies, are common consequences of lewdness. Licentious parents can only produce weak, mentally dumb or under developed offspring.. The vitality of the sperm and ovum is required for reproduction of stout, healthy and mentally sharp progeny. This vigor of the sex-elements could be achieved only through elevated levels of *prāṇa* preserved by self-restrain. The married couples should practice sex as a scientific experiment to be performed after due preparation and high purpose of giving birth to a healthy, bright and mentally strong child. Sex should not be treated as a free means of vulgar entertainment and fulfillment of carnal lust..… Spiritually aware and enlightened husband and wife could also cautiously have sex as an experiment of the sublime science of *kāma* to transmute, multiply and elevate each other's *prāṇa* by transfusion of the bio-electrical currents of their mutually supplementary sex-elements. Devout adoption of *brahmcarya* is essential to acquire such potentials.

The binding and reactions of masculine and feminine sex-elements resulting in the production of a gamete is like a chemical conjugation at gross level; this also involves the exchange or fusion of the bio-energy of *prāṇa*. There also exist sublime kinds of transfer, linkage, processing, or transmutation of *prāṇa* that work at mental and spiritual levels. For example, by *śaktipāta*, a spiritually empowered noble guru may bestow his talents, strength and sagacity upon a deserving disciple. The schoolteachers or professors may at the most educate their students with enormous knowledge and sharpen their specific talent by training. But only spiritually elevated gurus and expert *yogis* can accomplish *śaktipāta*.

Śaktipāta is a process of spiritual transmission of the vital spiritual energy and vigor. Live examples of this spiritual transmutation in the modern era include – Swami Ramakrishna's *śaktipāta* on Narendra that made the latter Vivekananda – an ideal and exponent of enlightened prudence and divine bliss in human life. *Saktipat* of Chankya on Chandra Gupta founded the beginning of a post-*vedic* golden era in India by enabling Chandra Gupta become a mighty emperor and the architect of a strong, united India.

The bio-electrical energy currents in the body are controlled by those generated in the brain; the intensity and effectiveness of the latter actually depends upon the psychological and spiritual levels of the consciousness. Adoption of *brahmcarya*, moral conduct and dedicated efforts towards the refinement and

strengthening of the vigor and virtuous tendencies of the self and of the life-partner could make the transfusion and mutually beneficial linkage of bio-electrical energies of sex-elements as sacred and purposeful a process as that of *śaktipāta.* This would be like conversion of a deadly poison into a life-saving drug by rigorous refinement and sublimation by adept scientific processing in due course.

The uplifted conscious levels of the parents and their determination to consider the bio-electrical interactions during copulation as a controlled scientific experiment on the transfusion of their vital energies (*prāṇa*) would lead to a kind of a *śaktipāta* on the resulting embryo.... Preparations for such an experiment would be no less than a *sādhanā* and can't be commenced without willful continence.

The conjunction of feminine and masculine energy currents of *kāma* is a great phenomenon in Nature. It is entirely in the hands of the two sexes whether to bear the detrimental consequences of sexual excitation and drainage of vigor triggered by unchecked cravings and carnal lust or be wise and cautious to benefit from the controlled and sane, scientific utilization of this process. This will not only ensure their own good and wellbeing of their family, but also contribute to the welfare the society as a whole.

Mental Energy Controls Sex-Energy

The writings of the Indian sages of yore refer the power of sex as *manoja* or *manasij* – which literally means 'born from and within the mind'. They had thus recognized it long ago that concupiscence is not a result of physical activity or excitations; rather, its roots lie in the mind. It is therefore the disciplining of the mind, which has been emphasized by them in self-restrain. The *yoga sādhanās* of controlling the sense organs also begin with an appropriate training of the mind. If one determines to restrain the agility and abrupt cravings of his mind, it would not be difficult for him to observe physical and mental chastity even in the young age, by due orientation of his mind towards creative talents, constructive thinking, austere life-style, divine devotion and altruist service etc. On the contrary, if one manages to observe physical chastity but is unable to restrain the mental excitations and interest in erotic passions, he would never get the benefits of *brahmcarya* adored in the scriptures of *yoga sādhanās*.

The findings of the modern medical and psychological sciences have also shown that it is the mental impulse and not the body-physique, appearance or physiology which mainly governs the sexual stimulation and indulgence. Several hormones secreted by the *pituitary* gland regulate the physiological and biochemical processes associated with sexual stimulation and consequent response of the genitals. According to the specialists like Dr. Harmanschen and Dr. Khrushchenk, the psychological conditioning and internal mental state is responsible for initiating (or stopping) the secretion and growth of these hormones.

The research findings of Dr. T. Wendt of the Chicago Institute of Psychoanalysis and the experiments of the noted Biochemists like Dr. Rune Steve have shown strong correlation between a woman's psychology and the secretion of the hormones regulating the menstrual cycle. Unusual changes such as – erotic excitation, irritation, aggressiveness, or, depression, etc., of varied degrees are often seen in the psychological behavior of the women during and around the time of their menses.

Dr. N.N. Geoffrey's paper in the Medical News Tribune, a weekly published from London, had elucidated the effect of light and heat on (the excitation of certain sensitive glands) giving rise to early signs of puberty in several mammals. Another British weekly, entitled "Lancet" had published a report inferring that the gradual rise in the temperature of England since several decades has resulted in early puberty in the girls. Their menstruation begins on an average by the time they are about nine years nine months or so.

After the early research on the effects of climatic and physico-chemical (including thermodynamic and optical) conditions on the level of growth hormone, age of puberty etc., the advanced research on the biochemistry of sexual behavior has focused its attention on its neuro-physiological and bioelectrical effects. Significant observations have been made on the changes in the neuronal electricity with respect to different states (e.g., during aggression, erotic thinking, romantic moods, depression, humorous moods, normal moods, deep meditation etc) of the mind.

It has been found that the neuronal electrical impulses stimulate secretion of different hormones; amorous and erotic moods are found to increase such bioelectrical effects on sexual hormonal activation; the normal moods or engagement in creative activity have shown bioelectrical currents of different types....; during deep meditation, the excitation of these electrical activities is reduced to the minimum and entirely new kinds of neurotransmitters and hormones are recorded. Thorough practices of *yoga* and meditation (for self-realization) allow one to increase or reduce the amount of hormones like *dopamine, epinephrine* and other secretions from the adrenal and endocrine glands.

In views of the expert psychologists, like Dr. Khrushchenk – the carnal joy of sex is fulfilling only with the content of psychological excitations. Erogenous ambience may excite concupiscence but the feelings of joy and fulfillment emanate only from the latent force of consciousness that is the root cause of specific endocrine secretions.

The electrostatic changes on the particles of *ovum* and the *sperm* determine the sex of the offspring. Negative charge is dominant in the particles of a female embryo and positive in the male .It is well known that the male gamete's (i.e., father's) sex chromosomes are indeed responsible for determining the sex of the offspring. Similar results are obtained from the experiments on the electrostatic charges. Only the sperm is found to contain particles that are positively as well as negatively charged. Whether the particles in the embryo's germ-cell would be only negatively charged (implying the offspring's sex to be female) or would contain both positively charged as well as negatively charged particles (implying the offspring to be male), depends upon which particles of the sperm were activated during the sexual reproduction. Experiments on chemically activating only one type of charged particles in the sperm were largely unsuccessful in humans; however, the electrophoresis experiments (on Rabbits) carried out by two Russian scientists – Dr. (Mrs.) V. N. Schroder and Dr. N. K. Kolstove have shown positive results in this regard.

The *in-vitro* experimental research on the electrophoresis of human germ-cells conducted by Dr. Manuel Geradin and Dr. Levin of the UK had shown

encouraging results which raised hopes for the treatment of impotent men and pre-controlling of the sex of the offspring by appropriate electrical stimulation. Dr. L. Chattels of the Columbia University had experimented (*in-vitro*) on about 1000 samples of sperms and he had found that only one type of particles could be activated in the sperm under appropriate electrical fields. Similar studies at the Philadelphia Medical Center had shown that the quantity and potency of the germ cells depends upon the intensity of the stimulated sex-energy. The gamete and hence the offspring produced by dull, lusty copulation would also be dull and infirm.

The number of children produced also does not depend so much upon the chemistry or physique of the body, as upon the psychology the concerned persons. While the body of person could be impotent or barren in certain biological or bio-chemical condition, that body of another may be exceptionally reproductive in the same condition. The nature and extent of their bio-electrical flows is found to be the major cause of such drastic variations. The following cases have made news at their times because of the peculiar reproductive potentials and responses.

A Russian woman was in news because of her good health despite the burden of 27 pregnancies in her otherwise normal lifetime. She gave birth to 23 healthy children. She was also conferred an award by the then King Czar the Second. A rural French woman had also received the honor of 'record making' mother by delivering 21 children. A woman in Indonesia had given birth to one child per year for 28 consecutive years. Mrs. Rosa of Montemileto (Italy) had given birth to 26 healthy children till this news was reported several decades ago. Mrs. Cecil of Indianapolis had made the record of producing maximum girl child. She mothered 14 girls; Mrs. Lloyd Brooks was the next with her 13 daughters. Both the women could never conceive a male child.

Age also is not a barrier on the reproductive potentials of humans. The following have records in this list of exceptional impact of vivid bio-electricity of the sex-element.

Few decades ago, Mr. Jose Parferio of Guaratguet (Brazil) had married a 48 years old woman when he was 109 years old and had already fathered 23 children from his former three wives. After his fourth marriage he told the curious people around that if newly wed wife now conceives a child, he will have no doubt that it is his. It was the first marriage of that woman, who was his girl-friend and companion since quite some time. Answering people's suspicion about their married life, she replied that her sex-life with him is fully satisfactory.

On the other extreme there was a report of an eleven years old girl, who gave birth to child of 1.8 Kilograms weight in the Ariquia Hospital of South Peru. A record is this category was made by a seven years old girl Linda Meidina in 1938, when she delivered a baby boy in Castrovirina Hospital.

The examples of above sort further illustrate the supernatural power of *kāma* hidden in the bio-electricity of the sex-element.

In the *in-vivo* processing, the generation and maintenance of the bioelectrical fields of sex-elements and hence the extent and type of the activation of the germ cells are controlled by different kinds of hormones whose secretion ultimately depends of the *conscious state* of the mind. Thus, not only the sexual desire and stimulation but also the 'completeness' of the involved process at the psychological as well as physical and biological levels, the possibility of embryogenesis (and hence reproduction) and the electrostatic charges on the particles of the embryo's sex-chromosomes (and hence the gender and the vigor of the child) –– all are basically controlled by the internal conditions of the mind and the flow of *kāma* in the couple. The sublime role of the consciousness in the living body is much more significant than its aforesaid manifestations in the form of bioelectrical and hormonal reactions. Enlightened utilization of this power is aimed at in the *yoga* practices of *brahmacharya* and *kuṇḍalinī sādhanās.*

Sublimation of Sex-Energy

The physical energy of sex-element is the basis of the formation of physical body. The celebrity psychologists like Freud consider its stepwise development and impact on psychology in terms of the joy of sucking milk from the mother's breast, merriment in teasing among the teenagers, overwhelming zeal in the youth, etc. Its force is attributed to trigger the natural occurrence of puberty, attraction towards the opposite sex that often leads to the amorous friendship and sexual relationship. Man and woman paired under this bond usually form a 'married' couple and willingly bear the burden of their expanded family and raising children with growing responsibilities. Excessive lust, licentiousness, violence during sexual excitation, etc are the destructive effects of uncontrolled eroticism and illicit concupiscence, which if left unchecked may result in hideous crimes like rape in some cases and to moral decline, adultery and adverse anarchy in the familial and social system. Cravings accompanied by the latent force of sex-energy, if left unrestrained, often incite people towards immoral acts and debauching offenses.

Although we frequently hear of and observe more of the negative effects of this latent force in the morally declined society of today, we should not discard this as a debasing or abominable instinct of carnal excitation. The sublime power of *kāma* immanent the sex-element is enormous. Creation of a new body from the tiny combination of secretion from two other bodies is indeed a grand manifestation of the creative power of Nature enfolded in it. This hidden force is the root of the endless thralldom of the *jīva* in the worldly attachments. Its refinement and spiritual transmutation is essential for ultimate salvation; this is

why the *Karma Yoga* philosophy of the holy Gita also focuses on *niṣkāma*[15] *karma.* All the practices of spiritual elevation unequivocally emphasize the preservation and control of the nectar of *kāma* by 'self-restrain and 'self-realization'. Continence and emancipation from the worldly passions (cravings and attachments) of *kāma* open up the path for the *jīvātmā* to attain the state of ultimate bliss. The story of Kamadeva's defeat, inflaming and transformation by the power of God Shiva as discussed earlier, is indeed an illustration of disciplining of the immense force of *kāma* indwelling in the sex-elements by the discerning intelligence.

The observance of *brahmcharya* is affirmed in the spiritual scriptures as the most important and effective discipline for the awakening and constructive orientation of the sublime electricity and vigor (*ojas*) of one's vital force. In view of the limitless subtle power of the sex-energy, *brahmcharya* becomes crucial for the spiritual enlightenment and elevation of a human being. We are not arguing here in favor or against marriage or association of men and women. Celibacy or chastity is in fact more a subject matter of mental and emotional domains. One may find it easy to adopt it and engage himself/herself in higher altruist goals by remaining single, while some one else could feel more comfortable in observing it in married life with the supportive ambience of sharing the responsibilities, the joys and sorrows with the life-partner.

It should be noted again that *brahmcharya* can not be observed by mere escapism from married life or forced physical separation from the opposite sex. On the contrary, such imposed constraints might at times be extremely dangerous as they might lead to eroticism and sexual crimes and/or psychosomatic diseases. The natural liberation of mind from lust and associated thoughts is the basic requirement in any spiritual discipline. As mentioned earlier, with the observance of a chaste, dutiful, cheerful, mutually faithful and refined (towards human dignity and welfare) lifestyle, every normal married couple can adopt *brahmcharya* in the truest sense. Lust cravings and amorous desires could be naturally replaced by more fulfilling joy of friendly cooperation, matured humor and entertainment, playing with children, creative hobbies and recreation, etc.

In the ancient times, many *rishis* and their wives/husbands used to obey *brahmcharya* in their married life. Even amongst the common people those days sexual interaction was an act of determined social responsibility towards giving birth to a virtuous child after necessary preparation of their own minds, bodies and characters at suitable times. Many seers of that era used to remain unmarried and thereby maintain their personal requirements and familial

responsibilities at the minimum. These *brahmcāries* used to dedicate their lives for the all round development of the society and used to tour throughout the year in different parts of the globe for the noble cause of realization of the self in every form, every manifestation of life.

Those aware of the importance of *kāma*, often get puzzled as – "how to eliminate or detach from the influence of the grand force of the sex-element that is so deeply rooted in our gross and conscious existence?". "How to observe *brahmacarya* in the worldly life that is pulled by varieties of passions, compulsions and attractions?". "Incontinence leads to dissipation of vital energy and mental degeneration and depraving, but restraining or suppression might risk psychological complications and split personality?" "Then, what to do? Where is the way out?" Is there a possibility of purifying and sublimating this hidden element and exalting some inner force that would enable ideal disciplining, soothing enlightenment and happy progress of life in a natural way? The sages have found the answer in the spiritual experiments of balanced activation of *kuṇḍalinī*.
In higher levels of spiritual *yoga*, the sublime transmutation of *kāma* is endeavored by the *sādhanās* of *kuṇḍalinī* to arouse the divine elements immanent in the *jīvātmā.*

The Serpentine Fire of Super Vital Force (Kuṇḍalinī)

One of the most talked about, mysterious and hard disciplines of spiritual *yoga* is the *kuṇḍalinī sādhanā*. The philosophy of this grand *sādhanā* deals with the awakening, transformation and refinement of *kāma*.

The awakened power of *kuṇḍalinī* transforms or reorients the psychological components of sexual desire into pure affection, reverence, faith, artistic talents, courage, optimism, valor, tolerance, sense of responsibility, altruism and (hence) asceticism, etc. In simple illustrative terms, the control and optimal utilization of the vital power of sex-element under the disciplines of *kuṇḍalinī sādhanā* could be likened to the setting up of dams and reservoirs for rain waters and networking of canals, which not only prevent the calamities of floods but also offer useful irrigation facilities.

Mental impulse of cravings and erotic thoughts are found to be the biggest and closest enemies against the observance of chastity. These need to be instantaneously encountered by equally forceful and penetrating thoughts and emotional currents. Iron cuts iron. Trenchancy of positive thinking and pure intellect indeed have this power, which, like the divine light of Lord Shiva's eyes can set ablaze the evil instincts of the 'Kamadeva' sitting in our passions. *Swādhayāya* and *satsang*[16] offer the necessary support for psychological

refinement and arousal in this regard. These help us being attentive and equipped and with the prudent thoughts and inspiring memories of live examples to counter and crush the passionate instincts, illusive and alluring attractions and untoward thoughts as soon as the latter emerge in or attack our mental and emotional world. A thief dares entering a lonely house or when every one in the house is fast asleep; even a little sound such as a small child's cry or an old man's cough, would scare him and the fear of someone getting up would force him run back. If we are alert and prepared with the army of sane, positive thoughts and arguments, no evil instinct, craving or wrong thought could stay for long in our mind. We have to constantly fight the Mahabharata in our inner world. Our wisdom, our discerning thoughts and emotional piety – inspired by recalling and pondering over the glorious events of great personalities in similar circumstances, by the constructive thoughts of our own dignity, of human values, would eventually bestow eminent victory upon us. This is what is implied for us from the preaching to Arjuna in the holy Gītā.

The power of *kuṇḍalinīi* is described in the spiritual literature as the source of *kāma* indwelling in the *mulādhāra cakra*. It is said to be the generator of ambitions, enthusiasm and cheerfulness. Its potential is symbolized as a kindling ocean, 'repository of vital energy'... etc. *Kuṇḍalinīi* is depicted in some of the *yoga* scriptures as a female serpent lying coiled and dormant in the *mulādhāra.* The downward secretions through the genital organ are described as the poisonous discharges of this serpent. If activated (by rigorous *sādhanās* of *kuṇḍalinī jāgaraṇa* under the adept guidance of a noble spiritual master), the upward flow of this latent elixir stimulates the extrasensory energy field of *kāma* and inspires creativity, youthfulness, optimism and joy. Thus paving the way for spiritual enlightenment and attainment of supernatural capabilities.

As stated earlier, *kuṇḍalinī jāgaraṇa* is an arduous *sādhanā*. Its simile with the 'churning of an ocean' appears to be quite appropriate. The latent force of the vital energy is refined and gradually activated in this process. This activated current of *prāṇa* rises up from the *mūlādhāra* and enters the *brahmrandhras*[17] as a quavering wave through the *suṣumnā nāḍī*.

The *sahastrāra cakra* is likened to a divine lotus in the rhetoric style of the ancient scriptures on *yoga* and meditation. Lotus is regarded as symbol of divine austerity and of celestial beauty and art in the Indian culture. The scriptures depict the Goddess Lakshmi as siting on a lotus. In four-armed pictures and idols of *thy* incarnation, Lord Vishnu is shown to hold a *padma* (lotus) in one hand and *śankha*, *cakra* and *gadā* in the others.

The *sahastrāra cakra* in the subtle body – like the brain in the physical body, is indeed the most revered and important core for the existence and manifestation of the individual consciousness and for the linkage of the *jīvātmā* with its absolute origin. During meditation, this core of spiritual energy is focused upon

as the reservoir of the Supreme Powers of Lords *Brahma, Vishnu* and *Shiva* subtly showered upon the *jīvātmā.* The *sahastrāra* is also described to be the ultimate *satgurū* – a source of celestial guidance.

The deep science of the *sādhanā* of *kuṇḍalinī jāgaraṇa* is regarded as *Brahṁ-Vidyā* (the supreme knowledge of the *Brahṁ*[18]). It is not available in a detailed/ complete form in the present era except in the memories of the rare, truly experienced spiritual masters who have attained highest levels of self- realization of the soul.

The 'rise' in the level of the latent vital energy residing in the *mūlādkāra* and its union with that in the *sahastrāra* during the arousal of the gigantic force of *kuṇḍalinī* results in the enlightened charging and sublimation of *kāma* into its original divine form. It is indeed the highest state of accomplishment of *brahmcarya*, in which the power of *kāma* is not only completely protected from being debased in the disgusting act of carnal sex but is also sublimated and transmuted into its pure, eternal form. The sacred power of spiritual *kāma* awakens the divinity hidden in the human self. Attainment of supernatural talents and purity of sentiments is a mere physical manifestation of this preeminent transformation.

The Genesis of Love and Desire

The eternal power of *kuṇḍalinī* is affirmed to be the source of *kāma kalā* – the spiritual element of love and desire. The awakening of *kuṇḍalinī* and its sublime conjunction with the *brahmrandhras* (in the *sahastrar cakra* in the innermost subtle core beneath the suture) is described as the state of ultimate attainment of *kāma* and hence of the absolute fulfillment of all the desires.

Kuṇḍalinī in all human beings lies hidden in the *mūlādhāra cakra*[19] in an unconscious state. As this *cakra* subtly resides in the innermost center of the genital organ and the word *kāmakrīḍā* in Sanskrit also refers to sexual intercourse, the terminology associated with *kuṇḍalinī* and *kāma kalā* is often misinterpreted as that pertaining to the physical act of sex. We should search deep in the science of *kuṇḍalinī* and *yoga* to understand the difference between the sensual joy of *kāmakrīḍā* and the sublime process of *kāma kalā*.

Before looking into the scriptural excerpts, we may note that psychologically, both the characteristics, feminine as well as the masculine, exist in every human being. The behavioral nature of a person (be that a man or a woman physically) would be manly if the masculine characteristics are dominant in his/her psychology. Similarly, many men may be found to have a woman like psychology just because the corresponding psychological features are dominant in them. In rare cases though, the intensive inclination of this sort even lead to change of gender. In spiritual terms, all the humans are a perfect combination of the feminine and the masculine powers (*pṛakrati* and *purūṣa*) immanent in Nature. This fact is indeed symbolized in the joint reference to the divine powers by the names: Radha-Krishna, Shiva-Parvati or *Ardha-Narīśvara* etc in the scriptures. A *jīvātma*[20] is defined to be an absolute unit of consciousness and it does not have any gender. The dominating manly or womanly tendencies of one birth shape up the gender of its physical appearance in the next; the dual influence with psycho-sexual complications may lead of a neutral gender (eunuch).

The core of *mulādhāra* is called *yoni* while the center of the *brahmradhras* is termed *linga*[21]. The source of activation of the latter is also immanent in *kāmabīja*[22] in the ocean of *yoni*. The activation and linkage of both is what is termed in *yoga* as the arousal of *kuṇḍalinī*. The *sādhanā* of linkage of the cosmic force of *thee* in the *linga* and the individual *prāṇa* in the *yoni* is referred as *kāma kalā*, which is a precursor to the arousal of *kuṇḍalinī*. The joy of coupling of the masculine and feminine currents of sex-elements in sensual intercourse is a minute and crude reflection of this grand linkage.

The sublime power of *kāma* is also referred as *mahāsakti* or *mahākālī*. It is indeed the genesis of all desires and love and the eternal source of their absolute fulfillment. The lack of conjugation of the complementary power currents (masculine and feminine) of this omnipotent element often makes life dull, dry, dissatisfied and lonely from within. This is seen in the abrupt psychology of many bachelors. The awakening (activation) of *kuṇḍalinī* not only fulfils all psychological and physical desires but also bestows the elixir of absolute bliss along with supernormal talents and powers.

As cited in some excerpts below, the scriptures on *kāma kalā* describe the above aspects rhetorically. The use of terms like combination (*maithun*) of *yoni* and *linga*, *raj* and *virya* here indicates the conjunction of the conscious energies of the *kuṇḍalinī* and *brahmrandhras*. These might confuse the reader because the words *yoni* and *linga* are also used in Sanskrit to describe respectively the feminine and masculine genital organs; *raj* and *virya* mean ovum and sperm; and the word *maithun* also means copulation. Such misinterpretations should be avoided as they do not deal with the actual multifaceted scientific meanings of *kāma* and would not at all represent the psychological and spiritual aspects of sex for that matter.

<u>Excerpts from Ancient Scriptures on Kāma Kal³</u>

Swayambhu Ling Tanmadhye Sarandhraṁ Yaścimābalam |
Dhyāyeňca Parameśāni Śivam Śyāmala Śundaram ||

- Ï³kt³nand Tara®giñi

Meaning: (Let us) concentrate upon the self-existent bluish dark and beautiful *mahā* (grand) *ling*a residing inside the *brahmrandhra* with a downward (i.e. towards the *suṣumnā nāḍī*[23]) face.

Tatra Sthito Mahāling Swayambhuḥ Sarvadā Sukhī |
Adhomukhaḥ Kriyāvānkśya Kāma Bīje Na Cālitaḥ ||

-K³l° Kul³m•at

Meaning: There in the *brahmarandhra* resides the *mahā-linga*, which is self-existent and is the eternal source of happiness. It is oriented downwards (i.e. towards the *suṣumnā nāḍī*). It is ever active and it draws 'energy' from the *kāmabīja*.

Atmsamstaṁ Śivaṁ Tyaktvā Bahihsthaṁ Yaḥ Samarcayet |
Hastasthaṁ Piṇḍamutsṛajya Bhramate Jīvitāśayā ||
Atmlingarcanaṁ Kuryādanālsyaṁ Dine Dine |
Tasya Syātskalā Siddhirnātra Kāryā Vicaraṇā ||

-Ïiva Sanhit³

Meaning: Those who do not realize the presence of Shiva in their own selves and search Him through external rituals of worship – are like those (ignorant) people, who, leaving aside the food available in their own hands, search and beg for it here and there outside.

Removal of sloth and indolence and work for the realization and worship of the *ātmaling* (divine power in one's inner-self) – Shiva, is the key to all success.

Namo Mahābindumukhī Candra Sūrya Stan Dwayā |
Sumerūddārdha Kalayā Śobhamānā Mahī Padā ||
Kāma Rāj Kalā Rūpā Jāgarti Sa Carācarā |
Etata Kāmkalā Vyāptaṁ Guhyāda Guhyataraṁ Mahat ||

-Rudray³mal Tantra

Meaning: The Giant (cosmic) Hole is Her face; the Sun and the Moon are Her breasts; the magnificent Sumeru mountain is Her semi- grandeur and the Earth is Her decoration. Her Power is present in the form of *kāma kalā* in all the animate and the inanimate creation. She is Omnipresent as *kāma kalā* and is more latent than the latent itself.

Mūlādhāre Hi Yat Padmaṁ Catuṣpatraṁ Vyavasthitaṁ |
Tatra Kandeasti Yā Yonistasyāṁ Sūryo Vyavasthitaḥ ||

-Ïiva Sanhit³

Meaning: That luminous *yoni* lies in the central part of the four-petalled lotus shaped *mulādhāra*.

Tasminnādhāra Padme Ca Karṇikāyāṁ Suśobhanā |
Trikoṇā Vartate Yohiḥ Sarvamtameṣu Gopikā ||

- Ïiva Sanhit³

Meaning: On that base, at the stalk of that lotus (*mulādhāra*), lies the triangular *yoni*, which is the secret hidden in all the *tantras*.

Yattadguhyamiti Proktakaṁ Devayonistu Socyate |
Asyāṁ Yo Jāyate Vahniḥ Sa Kalyāṇapraducyate ||
- Katy³yan Sm•ati

Meaning: That referred to as latent center is the *deva* (divine)-*yoni*. The fire generated in it is absolutely auspicious.

Ādhāraṁ Prathaṁ Cakraṁ Swādhiṣṭhānaṁ Dwitīyakaṁ |
Yoni Sthānaṁ Dwayormadhye Kāmarūpaṁ Nigadyahe ||
- Gorakïa Paddhati

Meaning: First *mulādhāra* (*cakra*) and the next *swadhisthana* (*cakra*); the *yoni* part in the middle of these two is the 'seat' of the *kāma*.

Ādhārkhye Gudasthāne Pankajaṁ Ca Caturdalaṁ |
Tanmadhye Procyate Yoniḥ Kāmākhyā Siddha Vanditā ||
- Gorakïa Paddhati

Meaning: Inside that four-petalled glowing 'lotus' in the region of the inner center of the rectum and anus – there lies the triangu1ar *yoni* which is worshiped by all seers. This *yoni*, shaped as "*pancāśata*" letter, is called the reservoir of *kāma*.

Yatsamadhau Paraṁ Jyotiranantaṁ Visvato Mukhaṁ ||
Tisman Dṛaṣṭe Mahāyoge Yātā Yātātra Vindate ||
- Gorakïa Paddhati

Meaning: In this triangular point, in the state of trance, there appears the omnipresent eternal 'glow', which is also the '*kālāgni*' –the 'cosmic fire' of the final destruction and the ultimate existence of the universe. When a *yogi*, in the state of deep trance, feels the presence of this light, he overcomes the bonds of life and death.

There is intense interrelation between these two. As long as this linkage (between the individual consciousness and the *kālāgni*) is active, the inner strength of the *sādhaka* continues to grow and expand with supernormal attainments. Disruption in this link weakens the individual self and as a consequence, one is forced to live a life with ignorance, infirmity, worries and failures. The sublime connection between the *kuṇḍalinī* (in the *yoni*) and *sahastrāra* (in the *linga*) eliminates the inner void or incompleteness of a person. The *sādhanās* of *kuṇḍalinī* aim at this absolute accomplishment. This is what is termed as the union of *Śiva*

and *Śakti* or of the soul with *thee*. This cosmic linkage is described in the scriptures as follows:

Bhagah Śaktirbhagavāna Kāma Iśa Uyā Dātāra Viha Saubhamānāṁ |
Sama Pradhānau Samasatvau Samojau Tayoḥ Śalyotkstā Viśva Yoniḥ | |
- TripuropaniÌada

Meaning: *Kāma* is a form of a divine power. *Bhaga* – the supreme power of God and *kāma* both are equally eminent and effective; these eternal powers create the basic cause for the existence of this world.

Lingvedī Umā Devī Lingaṁ Sakśānmaheśvaraḥ |
- Ling Pur³ña

Meaning: *Lingavedi* (*yoni*) is the Goddess Uma (Parvati) and the *linga* is God Mahesvara (Shiva) indeed.

Sa Bhagākhyā Jagaddhātrī Lingmūrtestrivedikā |
Lingastu Bhagawānadwābhyāṁ Jagatsṛaṣtirdvijottamāḥ | |
Lingmūrtiḥ Śivo Jyotistamasaścopari Sthitaḥ |
- Ling Pur³ña

Meaning: That great Goddess *Bhaga* is omniscient and the 'mother' of the universe; She is a representation of the *trigunā* (threefold, enfolding the three eternal tendencies – *guṇas*, of Nature) power of the *ling* form of Lord Shiva. 'O' sages! Note that the (power of) Lord Shiva – represented in the *linga* – is eternally linked with the (power of) Goddess *Bhaga* and that the combination of these two gives rise to the existence of this universe. Lord Shiva, who manifests *thyself* in the *linga*, is the self-existent eternal light and, is beyond the reach of the darkness of the *māyā*[24] .

Dhyāyet Kuṇḍalini Devī Swayambhū Ling Veṣṭinīm |
Śyāmāṁ Sūkśmāṁ Sṛaṣṭi Rūpāṁ Sṛaṣṭi Sthiti Layātmikam |
Viśvātītāṁ Jñān Rūpāṁ Cintayeda ūrdhvavāhinīm |
- ßaÚcakra Nir¿paòam

Meaning: Medidate upon the magnificent power of *kuṇḍalinī*, which is coiled around the self-existent *linga* as the subtle form of Nature and the eternal power

of the creation and destruction of the universe; which is latently moving upwards (from the *mūlādhāra* towards the *sahastrāra*).

This dual (imbibing both the genders) *linga* is subliminally immanent at a unique place. In the middle of the groove (shaped) *yoni* in the *mulādhāra*, there is a small crest, which is (a reflection of *linga*,) a representative of *sahastrāra*. This is called '*Sumeru*'. The *devatās*[25] are said to reside on *Sumeru* peak of the Himalayas. This peak is also referred the Puranas in the context of the grand churning of the cosmic ocean (*samudra manthana*). The divine serpentine ÏeÌan³ga is said be subliminally coiled in three and a half cycles on this peak. These descriptions refer to the extrasensory presence of the serpentine power (*kuṇḍalinī*). This crest is the sublime core of *kamabīja*. The conjugation of both (the *yoni* and the *linga*) at this single point is accomplished in the *sādhanās* (of *kāma kalā*). This serves the purpose of *ātmarati*[26], which sublimates the combined power of the conscious complementary currents of the sex-element present in the vital force of the soul and vibrates all the otherwise dormant extrasensory power centers in gross, subtle and astral bodies. With this arousal of *kuṇḍalinī* there emerges the nectar flow of absolute bliss and beatified contentment. The following excerpts elucidate the scriptural depiction of the crest of *kāmabīja* – the subtle nucleus of this heavenly conjugation.

Yoni Madhye Mahālingaṁ Paścimābhimukhsthitam |
Mastake Maṇivadbimbaṁ Yo Jānāti Sa Yogavit ||
- Gorakïa Paddhati

Meaning: The self-existent powerful *mahālinga* resides in the triangular *yoni* at the inlet of the *suṣumnā*. Its top is bright like a gem. This is the *kuṇḍalinī*, which can take (the *yogi*) to the goal of ultimate liberation. One who has realized this fact he/she gets the true knowledge of *yoga*.

Taptacāmī Karābhācaṁ Taḍḍilekheva Visphurat |
Trikoṇaṁ Tatparaṁ Vaňharadho Meḍhrātpratiṣṭhitam ||
- Gorakïa Paddhati

Meaning: Right below the *meḍhu* (the place of *linga*, in the *mūlādhāra*) there lies the pure golden bright and enlightening triangle; where indwells the flame of time, the 'fire' of ultimate creation and destruction of the world.

Pūrvāktā Dākinī Tatra Karṇikāyāṁ Trikoṇakam |
Yanmadhye Vivaraṁ Sūkśmaṁ Raktābhaṁ Kāma Vījakam |

Tatra Swayambhū Ling Snādho Mukhāraktaka Prabhūm |
- Ïakti Tantra

Meaning: There is the gigantic 'plundering' power of the (*māya* of the) Omnipresent. There is a triangle in the 'stalk'; in its center, there is a small hole. The self-existent seed of *kāma* – the *mahālinga*, lies here with a downward 'face' and its (unique) red colored splendor.

Tatra Bandhūka Puṣpābhaṁ Kāmabījaṁ Prakīrtitam |
Kalhemamaṁ Yoge Prayuktakśararūpiṇam ||
Suśumṇāpi Ca Sanśliṣto Bījaṁ Tatra Varaṁ Sthitam |
Śaraccandrnibhaṁ Tejasswayametatsphuratsthitam ||
Sūryakotipratīkāśaṁ Candrakoṭi Suśītalam |
Etatrayaṁ Militvaiva Devī Tripuradhairavī ||
Bījasamsaṁ Paraṁ Tejastdev Parikirtitam |
Kriyāvijñāna Śaktibhyāṁ Yutaṁ Yatparito Bhramat ||
Uttiṣṭadviśatastvambhaḥ Sūkśmaṁ Śoṇaśikhāyutam |
Yonisthaṁ Tatpaaṁ Tejaḥ Swayambhūlingasaṅciyam ||
- Ïiva Sanhit[3]

Meaning: There is a flower-shaped *kāmabīja* having a golden bright and red colored splendor at the place where the *kuṇḍalinī* resides. *Kuṇḍalinī*, *suṣumnā* and *kāmabīja* – these are luminous like the Sun and the Moon. The meeting point of these three is called the *tripura bhairavī*; this eternally bright element is called the *bīja*, This *bīja* energized with the combined powers of *jñana* (true knowledge) and *krīḍā* (action) moves upward in the whole body. This super luminous (eternally bright) 'flame' is located in the *yoni* and is called the self-existent *ling*.

In the context of the gross (physical) body *raja* refers to the ovum in the female and *vīrya* corresponds to the sperm in the male. The sublime elements of both are present substantially in the subtle body of every individual (be that a man or a woman). These are present (in the subtle body) in specific layers. The insulation of the two does not make any difference. But, the confluence of the two blossoms the flower of life and fructifies it with infinite opportunities of glorious attainments. These dual streams of nectar present in the same body are elaborated in the scriptures as illustrated below ––

Yonisthāne Mahākśetre Japā Bandhūkasannibham |
Raja Varsāt Janjūnāṁ Devitatvaṁ Samāhitam ||
Rajaso Retaso Yogādrājayoga Iti Smṛataḥ |
- Yoga ÏikhopaviÌda

Meaning: The element of *raja* with a red colored luminescence exists in the 'grand' (deep) region (viz. the place of *yoni*) of the *mulādhāra*. It is called the feminine part of the divine element. Its conjugation with the masculine part of the divine element (also called the *vīrya*) results in the accomplishment of the *rājayoga* (kingly status and success).

Galitopi Yadā Binduḥ Samprapti Yonimaṇḍale |
Jwalitopi Yathā Binduḥ Samprāptaśca Hutāśanam ||
Vrajatpūrdhva Dṛaḍhācchaktyā Nibaddho Yonibhudrayā |
Sa Eva Dvividho Binduḥ, Pāṇḍuro Lohitastathaḥ ||
Pāṇḍuraṁ Śukrabhityāhur Lohitārathaṁ Mahārājaḥ |
Vidrumadruma Sankārāṁ Yonisthāne Sthitaṁ Rajaḥ ||
Śīśasthāne Yasedvidustayoraikyaṁ Sudurlabham |

- Dhy³n Bindu UpaniÌada

Meaning: When the *vīrya*, which, otherwise (i.e., if left uncontrolled), would be drained by a downward flow from the *sahastrār*a, is taken to the *yoni* – the reservoir of the 'fire' of *kuṇḍalinī*; then this *vīrya* sublimates. This activated *vīrya* is lifted upwards by the practice of the (*yoga* of) *yoni-mudrā* and it now reaches the *sahastrāra* in the form of a super powerful (eternal) energy. This sacred process (unification of *raja* in the *yoni* at the *mulādhāra* and *vīrya* from the *sahastrāra* is called the 'Spiritual Sex and Conception'.

Sa Punardvividho Binduḥ Pāṇḍuro Lohitastathā |
Pāṇḍurah Śukramityā Hurlohitākhyo Mahārājaḥ ||

- Gorakïa Paddhati

Meaning: The 'drop' of the vital element is of two types; one, light yellowish, called the *śukra* (sperm-element) and the other, light red colored, called the *mahāraja* (ovum-element).

Sindūradrava Cakāśa Nābhisthāne Sthita Rajaḥ |
Śaśisthāne Sthito Bindustayoraikyă Sudurlabham ||

- Gorakïa Paddhati

Meaning: The oil-mixed vermilion colored juicy liquid like *raja* exists in the 'region of the sun' beneath the navel-center and the drop of *vīrya* in the region of the moon in the inner center (*ṣodaśādhar cakra*) behind the inner part of the throat region.

Bindaḥ Śivo Rajaḥ Śaktiścando Bindu Rajo Raviḥ |
Anayoḥ Sangamādeva Prāpyate Paramam Padam ||
- Gorakïa Paddhati

Meaning: *Bindu* (*vīrya*) is *śiva* and *raja* is *śakti*. The unification of the two leads to the perfection and ultimate accomplishment of *yoga*; this combination of the Sun and the Moon is the true *yoga*.

Vāyunā Śakti Cāreṇa Prerita Tu Yadā Rajaḥ |
Yāti Bindoḥ Sahkatvaṁ Bhaveddivyaṁ Vapustataḥ ||
- Gorakïa Paddhati

Meaning: By the *śakti cālinī* method (a *yoga*-practice for the generation of vital power), when the *raja* and the *bindu* (*vīrya*) unite (within the body) and reach the completion phase then the whole body becomes divinely illuminated.

Apane Śarīrasthā raj - Vīrya Ekatā Siddhidāyaka ;
Sa Bindusta Dajaścaiva Ekībhūta Swadehagau |
Vajrolpabhyāsa Yogena Sarvasiddhi Prayacchataḥ ||
- Hathayoga Prad^{o}pik^{3}

Meaning: By the practice of the *vajroli* (a super level *yoga sādhanā*) the *raja* and the *vīrya* indwelling in the (subtle) body unite and become Omnipotent.

The spiritual or *tāntrika* sex gives infinitely more pleasure then the carnal sex. This is why the bodily act of *kāma krīḍā* is referred as *viṣayānanda* (sensual, momentary joy) and the *ātmarati* of *kāma kalā* is referred as *brahmānanda* (cosmic, absolute bliss). The bodily copulation produces offspring in gross form (in a physical body). The sublime conjugation of the soul (with *thy* force) generates immense inner strength, supernormal, pure intelligence and spiritual empowerment. The scriptural description of the two sons Skanda (divine power of inner strength) and Ganesha (divine sagacity of righteous intellect) born from the marriage of God Shiva and Parvati indeed symbolize such effects. An accomplished *sādhaka* (of *kuṇḍalini*) experiences the birth and growth of these divine effects in his inner self.

Atmarati could be performed adeptly only after controlling the sensual excitements. Observance of *brahmcarya* is therefore an essential prerequisite for

this *sādhanā*. Mental chastity is equally important here. The scriptures describe an anecdote of the inflaming of Kamadeva[27] into ashes by the 'gigantic spark' produced from the third eye of Lord Shiva. The latter had made him alive in a subtle form upon the request of his wife Rati. These rhetoric tales indeed imply the destruction of the gross (sensual) existence of *kāma* and effectuation of its sublimation through purification of the sexual desire by attainment of true knowledge. These also teach that carnal sex should be renounced completely in order to endeavor the sublime process of *ātmarati* which enables the transmutation of the 'fire' of *kāma* in the sex-element to the state of *Brahmāgni – Kālāgni*.

Bhasmībhūte Smare Śambhutṛatīyanayanāgninā _
Tasminpraviṣṭe Jalsdhau Vada Tvaṁ Kimabhūtataḥ _

- Ïiva Pur³òa

Meaning: When the divine flame generated through the third eye of Lord Shiva reduced (the undisciplined) Kamadeva to ashes then it (the 'fire') entered the Ocean. What happened after that?

Tāṁ Ca Jňātvā Tathābhūtāṁ Tṛatīyenekśaṇena Vai _
Sasarja Kālīṁ Kāmāriḥ Kālakaṇṭhī Kaṣaradinām _

- Ling Pur³òa

Meaning: By the realization of the above state of that divine fire, Lord Shiva – the destroyer of the (ignorant, perverted) Kamadeva, created the string of beads of Time and the power of ultimate creation, existence and destruction of the universe...

In essence, the deeper knowledge of *kāma-kalā* signifies that the spiritual- sex is a sacred state of self-realization (*Brahma Jňāna*) at the deepest level of the soul.

Kuṇḍalinī and the Science of Sex-Element

The *tantra*[28] science of *kuṇḍalinī* refers to the *mulādhāra cakra* as *yoni* and *sahastrāra cakra* as *linga*. The rhetoric and mystic descriptions in the scriptures on *tāntrika yoga* also use the terms like *mīna*, *madya*, *mānsa*, *maithuna*, etc. These terms are quite controversial and often mislead a beginner of this esoteric science because, the word meanings of *yoni* and *linga* also correspond to the female and

male genitals and *maithuna* means copulation, *mīna* and *mānsa* mean fish and flash, *madya* is wine, etc. But there should be no confusion as all these terms refer only in the context of the two complementary spiritual currents of *kāma* and sex energy and have nothing to do with the masculine or feminine bodies. The terms "*madya*" etc, also are used with reference to the mental states and extrasensory powers of the body. Although the physical act of sex and other gross functions of the body have no relation with these terms, the principles and disciplines of the spiritual science of *yoga* are indeed relevant to married life. These imply enormous power of collective and compatible cooperation between the two sexes, which also expand the joy in the life of both.

In normal case, the gigantic power of *kuṇḍalinī* remains dormant in every human being. In this state it is described as coiled in the groove of *mulādhāra* like a serpentine around the Shivalinga[29]. The *sādhanās* of *kuṇḍalinī jāgaraṇa* aim at its arousal, refinement, energizing and elevation up to the *sahastrāra*. This sublime transmutation is like conversion of a tiny pond into the grand, pious Mansarovara or expansion of a small Shivalinga into the holy Kailash peak of the Himalayas; the aroused 'serpentine' (*kuṇḍalinī*) then becomes like the celestial Sheshnaga (which can hold the entire earth on its hood). It is like, blossoming of the subtle bud (in the *mūlādhāra*) into the lotus of thousand petals in the *sahastrāra*.

The *brahm bīja* – the seed of ultimate spiritual enlightenment of the soul is immanent in the *brahmrandhras* of the *sahastrāra*. In ordinary case, as in most of us, it enables only the minimal expression of intellectual and mental potentials. But, its spiritual activation illuminates like the sun and edifies the *sādhaka*'s inner self and the mental, emotional, intellectual and gross domains of his life with divine radiance. It can therefore be likened to the *kalpa vṛakśa* – the celestial tree of boons, the immortal *vata vṛakśa* that survives even the annihilation of the universe, the angelic tree *aśvatya* adored in the holy Gita, and the *bodhi vṛakśa* – beneath which Lord Buddha attained absolute knowledge.

Evolution is the nature of all living beings and the material existence. The flow of heat and other energy currents also propagates upwards and forward…. The supernatural powers too can be realized and expressed only by spiritual elevation. The tremendous power of *kuṇḍalinī* would remain latent and dormant and continue to drain out in sexual excitations unless restrained by inner determination and continence. Its spiritual activation initiates one's emancipation from impregnable darkness to incessant light and exalts sublime transmutation of personality.

The immense force of *kuṇḍalinī* induces and expressively arouses *ojas* in the gross (physical) body, *tejas* in the subtle (mental and energy) body and *varcas*[30] in the astral (soul) body. The tremendous force of attraction towards the mate and the feeling of joy of sexual intercourse are only very crude and insignificant expressions of the ordinary power of *kuṇḍalinī* indwelling in *kāma*. It is the source of sex-energy and vital energy that enables the biological process of reproduction of a new being. It is a pity that this stimulation alone charms people's mind so much that they remain ignorant about the real, refined, evolved impact of this esoteric force.

At a superficial or physical level, the genital organs appear to be responsible for the sexual desire and pleasure associated with sex. However, biochemical and physiological studies reveal that the compression and stimulation of the genitals is regulated by the brain and the central part of the lumber region of the spinal cord. Deeper scientific investigations on the neurological, endocrinological and psychological aspects have shown vis-à-vis the interpretations from spiritual literature that –– the physiological activities and biochemical reactions (of the genitals) involved in the physical act of sex are actually governed by the nervous system's signals processed through the *suṣumnā nāḍī*. The locus of this regulatory activity is said to lie in the *suṣumnā nāḍī* right above the *swādhiṣthāna cakra*[31]. Prof. Henry Osley's book entitled 'Notes on Physiology' presents the scientific explanation of these aspects.

The impulses from the above mentioned activation centers (and hence the endocrine secretions from associated glands) passing through the neuronal passage of *suṣumnā* fall in the region of physical manifestation of the energy current of *kuṇḍalinī*. The physical effects of awakening of the *kuṇḍalinī* include inducing an upwards thrust to these impulses whereby the energy associated with them could be utilized to activate the deeper and subtler cores of physiological and neurological importance that generate supernormal bodily and mental potentials.

In his book entitled 'Think and Grow Rich' Prof. Napoleon Hill elucidates the significance the power of *kāma* (sex-energy). He believes that this bio-psychic energy is powerful enough to affect the body and the mind as well. He therefore emphasizes the carefully controlled and adept use of this energy as a 'driving force' for healthy progress of human life.

We all know that water, if spread over the floor, would go waste in normal course; however, the steam generated under proper control from the same amount of water would become a potential source of energy. Similarly, the latent power of *kāma* is usually wasted in a mere sensual pleasure during sexual

intercourse. This power, if channelised with due awareness, may be zealously employed in the subtle areas of creative talents such as art and poetry and in awakening of the serene sentiments of deep love and compassion. This latent power could also be focused in augmenting mental concentration and trenchancy that is necessary for enlightened development of one's intellectual faculties. Above all, its sublime currents could induce immense valor, courage, intellectual eminence and the spiritual streams of *śraddhā* and devotion.

Sexual desire is a natural expression of the living system in all humans in normal course. If suppressed forcefully it would, as per the universal law of action and reaction, result in reciprocating negative effects or become more aggressive.... A bullet fired in air would penetrate any object that obstructs in its speedy way. Dr. Freud and many other expert psychologists have therefore warned – in their own ways, with their own arguments and theories, against such unnatural controls. An easy, natural and scientifically justified way out is constructive diversion of the mind. One thought could always be replaced by the other; mind could be easily diverted from erotic or sensual passions if attracted and gradually engrossed in some enchanting, creative and soothing thoughts and activities. This is what is the scientific basis of the spiritual discipline of *brahmcarya*. Sincere efforts in this regard along with faith (strengthened by the emotional support of religious practices like prayers and *upāsanā*) in the divine origin of human – consciousness are essential towards initiating a spiritual experiment for the continence and sublime transformation of *kāma*.

The spiritual experiments on refinement and sublimation of sex energy successively result in preserving the reservoir of *prāṇa* in the *mūlādhāra* and help expression of the supernormal faculties and the divine virtues hidden in the inner folds of unconscious mind. An overall energetic and healthy body, enthusiastic mind and manifestation of the virtues including compassion, austerity, inner peace, courage, and creative vigor and altruism in one's character indicate the righteous progress of these experiments. It is only after this initial success that one could begin experimenting (under thorough guidance) with *kuṇḍalinī jāgaraṇa* – the *sādhanā*, which eventually activates the subtle link of the *prāṇa* in *mūlādhāra* with the evolved spiritual and devotional faculties of *sahastrāra*.

Dharma – religious conduct, *artha* – honestly earned material success, *kāma* – fulfillment of righteous desires and *mokśa* – liberation from ego and worldly attachments are regarded in the Indian philosophy as the paramount objectives of human life. The word "*kāma*" appears controversial and confusing to many in this context as, it is also often interpreted in common Sanskrit and Hindi languages as the craving for sex. As discussed in the earlier sections, the real

meaning and implication of this term however is much deeper and wider; it encompasses all forms of creation, delight and appreciation of art. Refined entertainment, enthusiasm and serene joy are the emotional manifestations of *kāma*.

The activity and manifestation of *kāma* in sex-energy originates from the conjunction of the complementary elements of *rayi* and *prāṇa*. The consequent generation of 'vital power' here can be compared to the production of electric current by a connection between opposite charges. Man and woman are regarded as complementary as well as supplementary to each other like the perennial powers of *purūṣa* and *prakṛati*. The vital energy in a human body is generated from the natural coherence of these sublime currents of the eternal, cosmic *prāṇa*. The sublime *prakṛati* ('feminine') part of the latter is said to indwell as the *kuṇḍalinī* in the *mūlādhāra* while the *purūṣa* ('masculine') element is hidden in the *sahastrāra*. The spiritual elements of these complementary powers are supposed to be the gross reflections of Shakti and Shiva.

The *sādhanā* of *kuṇḍalinī jāgaraṇa* aims at the confluence of sublime flows of *śakti* and *śiva*. This grand unification, upon attainment of *kuṇḍalinī jāgaraṇa*, is manifested as *siddhis* and *riddhis*[32]. In its entire spectrum, this state of the human psyche is realized as that of *swarga* and *mukti* or *Ātma Sākśātakāra* and *Brahṁ Nirvāṇa* – the absolute beatitude and ultimate salvation.

In the following shloka of the holy Atharva Veda it is prayed that the divine power of *kāma* be bestowed upon the human- life:

Yāste Sivāstanvaḥ Kāma, Bhadrāyābhiḥ Satyam Bhavati Yadvṛaṇipe Tābhiṣṭvamasmāṁ Abhi Samviśasvānyatrapāpi Rasveśayā Dhiyaḥ _

Meaning: 'O' Lord! Your manifestation in *kāma* also is so eminent, splendid and auspicious. May it be inspired in us to liberate our minds from sinful thoughts and to cultivate delight of sacred enjoyment...

The magnificent power of *kuṇḍalinī* is described by the sages and spiritual scientists of yore as *kāma bīja* and *kāma kalā* – the source and the multifarious elegant expressions of *kāma*. It is to be recalled that these words should not be confused with the sexual interactions or carnal pleasure. The power of *kāma* in its truest sense is the creator of enjoyment and enthusiasm. *Mūlādhāra* is also referred in the *vedic* scriptures as the reservoir of the *kāma bīja* and *sahastrāra* as that of the *jňāna bīja* (sublime source of pure knowledge). A harmonious combination of *kāma* and *jňāna* leads to an overall enlightened ascent of life in the

physical, intellectual (mental) and spiritual dimensions. The *sādhanā* of *kuṇḍalinī jāgaraṇa* aims at this noble culmination.

Every human body possesses the latent elements of male as well as female sex. Physical transformation of a male into a female sex or vice-versa is not very difficult by surgical operations today. Such phenomena are rare but the observation of a feminine nature in a man (or, a masculine nature in a woman) is quite common. A balanced presence of both, *rayi* – the sublime vital source of feminine qualities like tolerance, affection, compassion and artistic creativity etc, and *prāṇa* – the sublime vital source of the masculine characteristics like valor, stability, wisdom, strength etc, in one's nature is essential for the perfection of his personality.

Although it does not make an obvious difference in one's life, if one were devoid of the psychological virtues that are more prominent characteristics of the opposite sex, but the development of his (her) personality would be then remain one-sided and not so healthy. For example, if a man is totally deprived of the natural feminine like sentimental elements such as – emotional softness, compassion, generosity, artistic attitude, etc, then he would generally be dry hearted, harsh and self-centered and his manly vigor, bravery and firmness might only further support his atrocity and cruelty. Similarly, a woman would remain a delicate, coward, emotionally vulnerable, puppet like being if she lacks in the common manly qualities of courage, mental stability and vigor, etc. Mutual respect and co-operation between men and women is of utmost importance in the external spheres of human-life. On psychological fronts as well, every individual can attain an ideal human nature only by inculcating the virtues of the feminine as well as the masculine natures. A soothing combination of *rayi* and *prāṇa* both makes the individual consciousness complete. *Kuṇḍalinī Jāgaraṇa* accomplishes such a harmonious perfection in the human self and hence in one's overall personality, character and deeds.

The following excerpts from Ancient Scriptures on *kuṇḍalinī* elucidate the preeminence of *kuṇḍalinī* and *kāma*. As the source of sex energy and all joy, alacrity and zeal is hidden in the *mūlādhara*, the latter is also named as the domain of *kāma*. At several places in the scriptures – e.g. in the following shlokas, the *mūlādhāra* is referred as *yoni* and the *sahastrāra* as *linga*. These symbolize the dense fields of *rayi* – the feminine currents of *kāma*, and *prāṇa* – the masculine streams of *kāma* in the respective *cakras* and should not be confused with the similar nomenclature of the female and male sex organs.

Ādhārkhye Gudasthāne Pankajaṁ Ca Caturdalaṁ _
Tanmadhye Procyate Yoniḥ Kāmākhyā Siddha Vanditā _

- Gorakïa Paddhati

Meaning: Inside that four-petalled glowing 'lotus' in the region of the inner center of the rectum and anus – there lies the triangu1ar *yoni* which is worshiped by all seers. This *yoni*, shaped as "*pancāśata*" letter, is called the reservoir of *kāma*.

Apāne Mūlakandākhyaṁ Kāma rūpaṁ Ca Tajjaguḥ _
Tadeva Vanhi Kuṇḍasyāt Tatva Kuṇḍalinī Tathā _

– Yoga Rajopanishada

Meaning: There is an esculent tuber-root in the *mūlādhāra*. This is coiled in the reservoir of the power of the sex-element (*kāma bīja*). This is the centre of location of the *kuṇḍalinī*i.

Devī Hyekāagrāsīta Saiva Jagadaṇḍamasṛajata _
Kāmakaleti Vijňāyate Śṛangārakaleti Vijňāyate _

– Brahavracopanishada |1

Meaning: It is by that celestial power that the creation of the world came into being. This power is eternal – it is called *kāma kalā*. The same power is also termed as the *saundarya kalā* (– the universal source of beauty).

Yattadguhyamiti Proktakaṁ Devayonistu Socyate _
Asyāṁ Yo Jāyate Vahniḥ Sa Kalyāṇa Praducyate _

- Katyāyan Smṛati

Meaning: That (referring to the *mūlādhāra*) latent center is the *deva* (divine)-*yoni*. The fire generated in it is absolutely auspicious.

Ādhāraṁ Prathaṁ Cakraṁ Swādhiṣṭhānaṁ Dwitīyakaṁ _
Yoni Sthānaṁ Dwayormadhye Kāmarūpaṁ Nigadyahe _

- Gorakïa Paddhati

Meaning: First *mūlādhāra* (*cakra*) and the next *swadhiṣṭhāna* (*cakra*); the *yoni* part in the middle of these two is the 'seat' of the *kāma*.

Kāmī Kalāṁ Kāma Rūpāṁ Cikritvā Naro Jāyate Kāma Rūpaścakāmaḥ _

– Tripuropanishada

Meaning: This great power is expressed in the *kāma*. It is also called *kāma kalā*. One who worships this power can transform his subtle 'Self' into a form of *kāma*; all desires of such a person get fulfilled for ever.

Tatra Sthito Mahāling Swayambhuḥ Sarvadā Sukhī _
Adhomukhaḥ Kriyāvānkśya Kāma Bīje Na Cālitaḥ __

-Kālī Kulāmṛat

Meaning: There in the *brahmarandhra* resides the *mahā-linga*, which is self-existent and is the eternal source of happiness. It is oriented downwards (i.e. towards the *suṣumnā nāḍī*). It is ever active and it draws 'energy' from the *kāmabīja*.

Swayambhu Linga Tanmadhye Sanrandhraṁ Yaścimābalam _
Dhyāyeśca Parameśakti Śivam Śyāmala Śundaram __

- Śāktānand Taraṁgiṇi

Meaning: (Let us) concentrate upon the self-existent bluish dark and beautiful *mahā* (grand) *ling*a residing inside the *brahmrandhra* with a downward (i.e. towards the *suṣumnā nāḍī*[33]) face.

The absolute, auspicious, angelic bliss of the cohesive conjunction of the *kāma bīja* and the *jñāna bīja* originates from the active linking of the *mūlādhāra* and the *sahastrāra*. This is the *siddhi* of (*kuṇḍalinī*) *sādhanā*. This is also called the *divya maithuna* (divine commingling) of the individual consciousness with *thy* supreme consciousness.

Sahastrāro Paribindau Kuṇḍalyā Melanaṁ Śive _
Maithunaṁ Śayanaṁ Divyaṁ Yatīnāṁ Parikīrtitam __

– Yogini Tantra

Meaning: The coupling of *kuṇḍalinī* with the supreme drop (of *vīrya*) in the *sahastrāra* accomplishes *divya maithuna* (divine commingling).

Para Śaktyātma Mithuna Sanyogānanda Nirjharāḥ _
Muktātma Mithunantat Styāditar Strī Niveśakaḥ __

– Tantra Sara

Meaning: Enjoyment of the ultimate state of blissfulness attained by the merging of the soul in the supreme *thy* self – is the *divya maithuna* practiced by the true *yogis*.

Suṣumnāśakti Suddṛṣtā Jīvoayaṁ Tu Paraḥ Śivaḥ _
Tayostu Sangame Devaih Suratam Nāma Kīrtitam __

– Tantra Sara

Meaning: *Suṣumnā* is Shakti and the *brahmarandhra* is Shiva. The conjugation of the two is (defined as) the divine conjugation.

Eṣa Bījī Bhavān Bīja Mahaṁ Yonih Sanātanaḥ _

– Vayu Purana

Meaning: The *jīva* (an individual self) tells the *brahma* (the cosmic, eternal self) – "You are the *bīja* (source of *vīrya*) and I am the *yoni*; these are our corresponding eternal forms.

Bindaḥ Śivo Rajaḥ Śaktiścandro Bindu Rajo Raviḥ _
Anayoḥ Sangamā Deva Prāpyate Paramam Padam __

- Gorakïa Paddhati

Meaning: *Bindu* (*vīrya*) is *śiva* and *raja* is *śakti*. The unification of the two leads to the perfection and ultimate accomplishment of *yoga*; this combination of the Sun and the Moon is the true *yoga*.

Binduḥ Śivo Rajah Śaktirūbhayormilanāt Swayaṁ _

– Siva Sanhita: 1|100

Meaning: *Bindu* (*vīrya*) is a form (of the power) of the God Shiva and *raja* is a form (of the power) of the Goddess Shakti. The coupling and unification of the *vīrya* and the *raja* is indeed the process of creation of the universal power.

Yonivedī Umādevī Linga Pīṭhaṁ Maheśvaraḥ _

- Ling Purāṇa

Meaning: *Yonivedi* is the Goddess Uma (Shakti) and the *lingapīṭha* is God Maheshvara (Shiva) indeed.

Jātavedāḥ Swayaṁ Rudraḥ Swāhā Śavardhikāyinī _
Purūṣākhyo Manuḥ Śambhuḥ Śatarūpā Śivapriyā _

– Ling Purana

Meaning: *Jātaveda agni* (the conscious impulse 'fire' of the sublime energy of *prāṇa*) is God Rudra and *swāha agni* (the complementary vital spiritual current of *rayi*) is the Goddess Mahashakti. These are (respectively) the perpetual creative powers of *śiva* and *śakti*.

Ahaṁ Bindu Rajaḥ Śaktirūbhayormelanaṁ Yadā _
Yogināṁ Sādhnāvasthā Bhaveddivyaṁ Vapustadā _

– Siva Sanhita: 4 |87

Meaning: A true *yogi*, who accomplishes the absolute conjunction of the *bindu* (*vīrya*) and the *raja* in his own body, attains divinity.

The *prakṛati* and *purūṣa* together are the creative manifestations of *Brahṁ*. Commingling of the two is a reflection of the absolute merging of *dwaita* and *adwaita* realizations of *Brahṁ*. In the human body, *rayi* and *prāṇa* are the subliminal complementary streams of consciousness that together enable its complete manifestation and evolution. Confluence of the two educes complete experience of *kāma* and educes a unique feel of joy. Conjoining of the mutually supplementary halves makes a whole unit. Connection of the positive and negative poles of electricity generates sparks and the flow of electrical current. Conjugation and unification (by the process of *kuṇḍalinī jāgaraṇa*) of *rayi* and *prāṇa* similarly induces absolute arousal of the soul consciousness. It results in the attainment of supernatural powers in the material and spiritual domains. This miraculous outcome is described (e.g. in the following two *shlokas*....) in some scriptures as – " ..... the birth of the two divine sons after the marriage of Lord Shiva with the Goddess Parvati (Shakti) ...." .

Ganesha and Kartikeya are the two sons of God Shiva and Goddess Parvati (Shakti). Ganesha is the God of discerning intellect and Kartikeya of valor and might. His incarnation on the earth had emancipated the world from the tyranny of devil giants and demons. He destroyed the evils and protected the saintly

people. Ganesha bestowed the boon of prudent intelligence on mankind and made the human being the crown prince of Nature. This description of the Puranas indicates the beatified consequences of the commingling of the sublime powers of *kuṇḍalinī* (*śakti*) and *sahastrāra* (*śiva*). This linkage bestows the inner enlightenment and vigorous development and thus enables virtuous fulfillment, welfare and progress of human life.

Yasmājjātastato Nāmnā Bhaviṣyati Vināyakaḥ _
Eṣa Vighnasahastrāṇi Devādīnāṁ Haniṣyati __
Pūjayiṣyanti Devāśca Devi Lokāścarācarāḥ _
Ityevamuktvā Devyāstu Dattavānstanayaṁ Sa Hi __

– Vaman Purana

Meaning: (Upon the birth of Ganesha), Lord Shiva told Parvati (Shakti)... that this son of ours will represent Knowledge as a whole and will be named as Vinayaka Ganesha. He would eliminate all evils and obstacles from the path of victory for the divine powers. All the animate, inanimate and all the Gods will worship Him.

After uttering these virtues Lord Shiva gave Ganesha into the hands of Goddess Parvati.

Skandoathavadanādvanhaneḥ Śubhrātṣadavadanoarihā _
Niścakrāmodbhūto Bālo Roga Śoka Vināśanaḥ __

– Padma Purana

Meaning: Then the child Kumara Skanda (Kartikeya) was born with six faces. He was miraculous and destroyer of all kinds of sorrows, sufferings and agonies.

Noted Saint and Scho1ar Adi Shankaracharya has focussed a great deal on the *kuṇḍalinī*, *sahastrāra* and the *saṭ cakras* in his invaluable work entitled Saundarya Lahari. The following few shlokas are cited from the same.

Mahīṁ Mūlādhāre Kamapi Maṇipūre Hutavahaṁ,
Sthitaṁ Swādhiṣṭhāne Hṛadi Marūta Mākaśamupari _
Manopi Bhrūmadhye Sakalamapibhitvā Kula Pathaṁ,
Sahastrāre Padme Saharahasi Patyā Viharasi __

– Saundarya Lahari |9

Meaning: Oh! (Great Power) Kundalini – you diffuse (and empower) the *panca tatvas*; the earth element in the *mūlādhāra cakra*, fire in the *swādhiṣṭhāna cakra*,

water in the *maṇipūra cakra*, air in the *anāhata cakra* and ether in the *viśuddha cakra*. You then illuminate the mind in the *ājñā cakra* and ultimately enjoy meeting the *parabrahaṁ* in the *sahastrāra*.

Avāpya Swāṁ Bhūmi, *Bhujaganibhamadhyuṣṭa Valayaṁ* _
Swamātmānaṁ Kṛatvā, *Swapiṣi Kula Kuṇḍe Kuhariṇi* _

– Saundarya Lahari |10

Meaning: (Oh! Great Power *kuṇḍalinī*) – you, coiled like a serpent, sleep in the multitudinous reservoir in the *mūlādhāra*.

Avidyā Nāmatta, Stimiramihiroddīpanakarī _
Jaḍānām Caitanya, Stavaka Makaranda Strutiśirā _
Daridrāṇāṁ Cintāmaṇi, *Guṇanikā Janya Jaladhau* _
Nimnagnāṁ Daṣṭrā, Murari Puvarāhasya Bhavatī _

– Saundarya Lahari

Meaning: You (addressing *kuṇḍalinī*) are like the Sun as you eliminate the darkness of ignorance. You are the stream of intellect which awakens the dull and dead (i.e. unwise) minds by pouring the 'nectar' of consciousness in them. You are like a necklace of most valuable gems (called Cintamani) for the poor – who is deprived of mental and physical potentials and resources. You are the 'boat' of hope and support for those immersed in the *bhavasāgara*[34]. You are effective like the sharp teeth of Lord Varaha in killing and destroying the evils.

Shankaracharya has described the *yoga* process of awakening of the *ṣaṭ cakras* (the six subtle energy centers along the inner portion of the spinal cord) and the upliftment of *kuṇḍalinī* in the shlokas numbered 36 to 41 of Saundarya Lahari. Here he describes that that the key to all prosperity and success is hidden in the *mūlādhāra*, the source of soothing calmness in the *swādhiṣṭhāna*. The *maṇipūra cakra* is a reservoir of the nectar of life and the *anāhata* holds all the eighteen streams of knowledge and the core of sagacious intellect. The incessant glow of inner bliss lies in the *viśuddha cakra* and absolute auspiciousness in the *ājñā cakra*. The *sahastrāra* is the source of divine realization and ultimate beatitude. How a small and ordinary child like him could become the cherubic *siddha* by the 'blessings' of the *kuṇḍalinī* – is also narrated rhetorically by revered Shankaraacharya himself in following shloka:

Tavastanyaṁ Manye Dharaṇi Dharkanye Hṛadayataḥ _
Pathaḥ Pārāvāraḥ Parivahatiṁ Sārasvatamiva _
Dayavatyā Dattaṁ Draviḍa Śiśurāsvādya Tavayat _
Kavīnāṁ Prauḍhānāmajani Kamanīyaḥ Kavayitā __

– Saundarya Lahari

Meaning: (Oh mother *kuṇḍalinī*), by drinking the milk of your divine breasts in the form of knowledge, this small *Draviḍa* child became capable of writing this poesy – like a scholarly poet....

Continence of Sex-Energy by Refined Consciousness

The writings of the Indian sages of yore refer the power of sex as *manoja* or *manasij* – which literally means 'born from and within the mind'. They had thus recognized it long ago that concupiscence is not a result of physical activity or excitations; rather, its roots lie in the mind. It is therefore the disciplining of the mind, which has been emphasized by them in self-restrain. The *yoga sādhanās* of controlling the sense organs also begin with an appropriate training of the mind. If one determines to restrain the agility and abrupt cravings of his mind, it would not be difficult for him to observe physical and mental chastity even in the young age, by due orientation of his mind towards creative talents, constructive thinking, austere life-style, divine devotion and altruist service etc. On the contrary, if one manages physical chastity but is unable to restrain the mental excitations and interest in erotic passions, he would never get the benefits of *brahmcarya* adored in the scriptures of *yoga sādhanās*.

The findings of the modern medical and psychological sciences have also shown that it is the mental impulse and not the body- physique, appearance or physiology which mainly governs the sexual stimulation and indulgence. Several hormones secreted by the *pituitary* gland regulate the physiological and biochemical processes associated with sexual stimulation and consequent response of the genitals. According to the specialists like Dr. Hermenchen and Dr. Kruschens, the psychological conditioning and internal mental state is responsible for initiating (or stopping) the secretion and growth of these hormones.

The research findings of Dr. Theracy Wandev of the Chicago Institute of Psychoanalysis and the experiments of the noted Biochemists like Dr. Rune Steve have shown strong correlation between a woman's psychology and the secretion of the hormones regulating the menstrual cycle. Unusual changes such as – erotic excitation, irritation, aggressiveness, or, depression, etc., of varied degrees are often seen in the psychological behavior of the women during and around the time of their menses.

Dr. N.N. Geoffrey's paper in the Medical News Tribune, a weekly published from London, had elucidated the effect of light and heat on (the excitation of certain sensitive glands) giving rise to early signs of puberty in several mammals. Another British weekly, entitled "Lancet" had published a report the gradual rise in the temperature of England since several decades has resulted in early puberty in the girls. Their menstruation begins on an average by the time they are about nine years nine months or so.

After the early research on the effects of climatic and physico-chemical (including thermodynamic and optical) conditions on the level of growth hormone, age of puberty etc., the advanced research on the biochemistry of sexual behavior has focused its attention on its neuro-physiological and bioelectrical effects. Significant observations have been made on the changes in the neuronal electricity with respect to different states (e.g., during aggression, erotic thinking, romantic moods, depression, humorous moods, normal moods, deep meditation etc) of the mind.

It has been found that the neuronal electrical impulses stimulate secretion of different hormones; amorous and erotic moods are found to increase such bioelectrical effects on sexual hormonal activation; the normal moods or engagement in creative activity have shown bioelectrical currents of different types....; during deep meditation, the excitation of these electrical activities is reduced to the minimum and entirely new kinds of neurotransmitters and hormones are recorded. Thorough practices of *Yoga* and meditation (for self-realization) allow one to increase or reduce the amount of hormones like *Dopamine, Epinephrine* and other secretions from the adrenal and endocrine glands.

In views of the expert psychologists, like Dr. Crukschenk – the carnal joy of sex is fulfilling only with the content of psychological excitations. Erogenous ambience may excite concupiscence but the feelings of joy and fulfillment emanate only from the latent force of consciousness that is the root cause of specific endocrine secretions.

The electrostatic changes on the particles of *ovum* and the *sperm* determine the sex of the offspring. Negative charge is dominant in the particles of a female embryo and positive in the male .It is well known that the male gamete's (i.e., father's) sex chromosomes are indeed responsible for determining the sex of the offspring. Similar results are obtained from the experiments on the electrostatic charges. Only the sperm is found to contain particles that are positively as well as negatively charged. Whether the particles in the embryo's germ-cell would be only negatively charged (implying the offspring's sex to be female) or would contain both positively charged as well as negatively charged particles (implying the offspring to be male), depends upon which particles of the sperm were activated during the sexual reproduction. Experiments on chemically activating only one type of charged particles in the sperm were largely unsuccessful; however, the electrophoresis experiments (on Rabbits) carried out by two Russian scientists – Dr. (Mrs.) V. N. Schroder and Dr. N. K. Kolstov have shown positive results in this regard.

The *in-vitro* experimental research on the electrophoresis of human germ-cells conducted by Dr. Manuel Gedin and Dr. Levin of the UK had shown

encouraging results which raised hopes for the treatment of impotent men and pre-controlling of the sex of the offspring by appropriate electrical stimulation. Dr. L. Chattels of the Columbia University had experimented (*in-vitro*) on about 1000 samples of sperms and he had found that only one type of particles could be activated in the sperm under appropriate electrical fields. Similar studies at the Philadelphia Medical Center had shown that the quantity and potency of the germ-cells depends upon the intensity of the stimulated sex-energy. The gamete and hence the offspring produced by dull, lusty copulation would also be dull and infirm.

The number of children produced also does not depend so much upon the chemistry of physique of the body, as upon the psychology the concerned persons. What could be an impotent or barren body of a person in certain biological or bio-chemical condition, the body of another person may be exceptionally reproductive in the same condition. The nature and extent of their bio-electrical flows is found to be the major cause of such drastic variations. The following cases have made news at their times because of the peculiar reproductive potentials and responses.

A Russian woman was in news because of her good health despite the burden of 27 pregnancies in her otherwise normal lifetime. She gave birth to 23 healthy children. She was also awarded by the then King Czar the Second. A rural French woman had also received the honor of 'record making' mother by delivering 21 children. A woman in Indonesia had given birth to one child a year for 28 consecutive years. Mrs. Rosa of Montemileto (Italy) had given birth to 26 healthy children till the news was reported several decades ago. Mrs. Sycil of Indianapolis had made the record of producing maximum girl child. She mothered 14 girls; Mrs. Lloyd Brooks was the next with her 13 daughters. Both the women could never conceive a male child.

Age also is not a barrier on the reproductive potentials of humans. The following have records in this list of exceptional impact of vivid bio-electricity of the sex-element.

Few decades ago, Mr. Jose Parferio of Guaratguet (Brazil) had married a 48 years old woman when he was 109 years old and had already fathered 23 children from his former three wives. After his fourth marriage he told the curious people around that if newly wed wife now conceives a child, he will have no doubt that it is his. It was the first marriage of that woman, who was his girl-friend and companion since quite some time. Answering people's suspicion about their married life, she replied that her sex-life with him is fully satisfactory.

On the other extreme there was a report of an eleven years old girl, who gave birth to child of 1.8 Kilograms weight in the Ariquia Hospital of South Peru. A

record is this category was made by a seven years old girl Linda Meidina in 1938, when she delivered a baby boy in Castrovirina Hospital.

The examples of above sort further illustrate the supernatural power of *kāma* hidden in the bio-electricity of the sex-element.

In the *m-vivo* processing, the generation and maintenance of the bioelectrical fields of sex-elements and hence the extent and type of the activation of the germ cells are controlled by different kinds of hormones whose secretion ultimately depends of the *conscious state* of the mind. Thus, not only the sexual desire and stimulation but also the 'completeness' of the involved process at the psychological as well as physical and biological levels, the possibility of embryogenesis (and hence reproduction) and the electrostatic charges on the particles of the embryo's sex-chromosomes (and hence the gender and the vigor of the child) –– all are basically controlled by the internal conditions of the mind and the flow of *kāma* in the couple. The sublime role of the consciousness in the living body is much more significant than its aforesaid manifestations in the form of bioelectrical and hormonal reactions. Enlightened utilization of this power is aimed at in the *yoga* practices of *brahmacharya* and *kuṇḍalinī sādhanās.*

Sublimation of Sex-Energy

The physical energy of sex-element is the basis of the formation of physical body. The celebrity Psychologists like Freud consider its stepwise development and impact on psychology in terms of the joy of sucking milk from the mother's breast, merriment with teasing among the teenagers, exciting zeal in the youth, etc. Its force is attributed to be triggering the natural occurrence of puberty, attraction towards the opposite sex that often leads to the amorous relationship and sexual relationship. Man and woman paired under this bond usually form a 'married' couple and willingly bear the burden of their expanded family and raising children with growing responsibilities. Excessive lust, licentiousness, violence during sexual excitation, etc are the destructive effects of uncontrolled eroticism and illicit concupiscence, which if left unchecked may result in hideous crimes like rape in some cases and to moral decline, adultery and adverse anarchy in the familial and social system. Cravings accompanied by the latent force of sex-energy, if left unrestrained, often incite people towards immoral acts and debauching offenses.

Although we frequently hear of and observe more of the negative effects of this latent force in the morally declined society of today, we should not discard this as a debasing or abominable instinct of carnal excitation. The sublime power of *kāma* immanent the sex-element is enormous. Creation of a new body from the tiny combination of secretion from two other bodies is indeed a grand manifestation of the creative power of Nature enfolded in it. This hidden force is the root of the endless thralldom of the *jīva* in the worldly attachments. Its refinement and spiritual transmutation is essential for ultimate salvation; this is why the *Karma Yoga* philosophy of the holy Gita also focuses on *niśkāma*[35] *karma.* All the practices of spiritual elevation unequivocally emphasize the preservation and control of the nectar of *kāma* by 'self-restrain and 'self-realization'. Continence and emancipation from the worldly passions of *kāma* (cravings and attachments) is affirmed to open up the path for the *jīvātmā* to attain the state of ultimate bliss. The story of Kamadeva's defeat, inflaming and transformation by the power of God Shiva as discussed earlier, is indeed an illustration of disciplining of the immense force of *kāma* indwelling in the sex-elements by the discerning intelligence.

The observance of *brahmcharya* is affirmed in the spiritual scriptures as the most important and effective discipline for the awakening and constructive orientation of the sublime electricity and vigor (*ojas*) of one's vital force. In view of the limitless subtle power of the sex-energy, *brahmcharya* becomes crucial for the spiritual enlightenment and elevation of a human being. We are not arguing here in favor or against marriage or association of men and women. Celibacy or chastity is in fact more a subject matter of mental and emotional domains. One

may find it easy to adopt it and engage himself/herself in higher altruist goals by remaining single, while some one else could feel more comfortable in observing it in married life with the supportive ambience of sharing the responsibilities, the joys and sorrows with the life-partner.

It should be noted that *brahmcharya* can not be observed by mere escapism from married life or forced physical separation from the opposite sex. On the contrary, such imposed constraints might at times be extremely dangerous as they might lead to eroticism and sexual crimes and/or psychosomatic diseases. The natural liberation of mind from lust and associated thoughts is the basic requirement in any spiritual discipline. As mentioned earlier, with the observance of a chaste, dutiful, cheerful, mutually faithful and refined (towards human dignity and welfare) lifestyle, even normal married couples can adopt *brahmcharya* in the truest sense. Lust cravings and amorous desires could be naturally replaced by more fulfilling joy of friendly cooperation, matured humor and entertainment, playing with children, creative hobbies and recreation, etc.

In the ancient times, many *rishis* and their wives/husbands used to obey *brahmcharya* in their married life. Even amongst the common people those days sexual interaction was an act of determined social responsibility towards giving birth to a virtuous child after necessary preparation of their own minds, bodies and characters at suitable times. Many seers of that era used to remain unmarried and thereby maintain their personal requirements and familial responsibilities at the minimum. These *brahmcharis* used to dedicate their lives for the all round development of the society and used to tour trough out the year in different parts of the globe for this noble cause of realization of the self in every form, every manifestation of life.

Those aware of the importance of *kāma*, often get puzzled as – "how to eliminate or detach from the influence of the grand force of the sex-element that is so deeply rooted in our gross and conscious existence?". "How to observe brahmacarya in the worldly life that is pulled by varieties of passions, compulsions and attractions?". "Incontinence leads to dissipation of vital energy and mental degeneration and depraving, but restraining or suppression might risk psychological complications and split personality?" "Then, what to do; Where is the way out?" Is there a possibility of purifying and sublimating this hidden element and exalting some inner force that would enable ideal disciplining, soothing enlightenment and happy progress of life in a natural way? The sages have found the answer in the spiritual experiments of balanced activation of *kuṇḍalinī*.

In higher levels of spiritual *yoga*, the transmutation of *kāma* is endeavored by the *sādhanās* of *kuṇḍalinī* to arouse the divine elements immanent in the *jīvātmā.*

The Serpentine Fire of Super Vital Force (Kuṇḍalinī)

One of the most talked about, mysterious and hard disciplines of spiritual *yoga* are the *kuṇḍalinī sadhana*. The philosophy of this grand *sadhana* deals with the awakening, transformation and refinement of *kāma*.

The awakened power of *kuṇḍalinī* transforms or reorients the psychological components of sexual desire into pure affection, reverence, faith, artistic talents, courage, optimism, valor, tolerance, sense of responsibility, altruism and (hence) asceticism. In simple illustrative terms, the control and optimal utilization of the vital power of sex under the disciplines of *kuṇḍalinī sādhanā* could be likened to the setting up of dams and reservoirs for rain waters and networking of canals, which not only prevent the calamities of floods but also offer useful irrigation facilities.

Mental impulse of cravings and erotic thoughts are found to be the biggest and closest enemies against the observance of chastity. These need to be instantaneously encountered by equally forceful and penetrating thoughts and emotional currents. Iron cuts iron. Trenchancy of positive thinking and pure intellect indeed have this power, which, like the divine light of Lord Shiva's eyes can set ablaze the evil instincts of the 'Kamadeva' sitting in our passions. *Swādhayāya* and *satsang*[36] offer the necessary support for psychological refinement and arousal in this regard. These help us being attentive and equipped and with the prudent thoughts and inspiring memories of live examples to counter and crush the passionate instincts, illusive and alluring attractions and untoward thoughts as soon as the latter emerge in or attack our mental and emotional world. A thief dares entering a lonely house or when every one in the house is fast asleep; even a little sound such as a small child's cry or an old man's cough, would scare him and the fear of someone getting up would force him run back. If we are alert and prepared with the army of sane, positive thoughts and arguments, no evil instinct, craving or wrong thought could stay for long in our mind. We have to constantly fight the Mahabharata in our inner world. Our wisdom, our discerning thoughts and emotional piety – inspired by recalling and pondering over the glorious events of great personalities in similar circumstances, by the constructive thoughts of our own dignity, of human values, would eventually bestow eminent victory upon us. This is what is implied for us from the preaching to Arjuna in the holy Gītā.

The power of *kuṇḍalinīi* is described in the spiritual literature as the source of *kāma* indwelling in the *mulādhāra cakra*. It is said to be the generator of ambitions, enthusiasm and cheerfulness. Its potential is symbolized as a kindling ocean, 'repository of vital energy'... etc. *Kuṇḍalinīi* is depicted in some of the *yoga*

scriptures as a female serpent lying coiled and dormant in the *mulādhāra.* The downward secretions through the genital organ are described as the poisonous discharges of this serpent. If activated (by rigorous *sādhanās* of *kuṇḍalinī jāgaraṇa* under the adept guidance of a noble spiritual master), the upward flow of this latent elixir stimulates the extrasensory energy field of *kāma* and inspires creativity, youthfulness, optimism and joy. Thus paving the way for spiritual enlightenment and attainment of supernatural capabilities.

As stated earlier, *kuṇḍalinī jāgaraṇa* is an arduous *sādhanā*. Its simile with the 'churning of an ocean' appears to be quite appropriate. The latent force of the vital energy is refined and gradually activated in this process. This activated current of *prāṇa* rises up from the *mūlādhāra* and enters the *brahmrandhras*[37] as a quavering wave through the *suṣumnā nāḍī*.

The *sahastrar cakra* is likened to a divine lotus in the rhetoric style of the ancient scriptures on *yoga* and meditation. Lotus is regarded as symbol of divine austerity and of celestial beauty and art in the Indian culture. The scriptures depict the Goddess Lakshmi as siting on a lotus. In four-armed pictures and idols of thy incarnation, Lord Vishnu is shown to hold a *padma* (lotus) in one hand and *shankha*, *chakra* and *gadā* in the others.

The *sahastrāra* in the subtle body – like the brain in the physical body, is indeed the most revered and important core for the existence and manifestation of the individual consciousness and for the linkage of the *jīvātmā* with its absolute origin. During meditation, this center of spiritual energy is concentrated upon as the reservoir of the Supreme Powers of Lords *Brahma, Vishnu* and *Shiva* subtly showered upon the *jīvātmā.* The *sahastrāra* is also described to be the ultimate *satgurū* – a source of celestial guidance.

The deep science of the s*adhana* of *kuṇḍalinī jāgaraṇa* is regarded as *Brahṁ-Vidyā* (the supreme knowledge of the *Brahṁ*[38]). It is not available in a detailed/ complete form in the present era except in the memories of the rare truly experienced spiritual masters who have attained highest levels of self- realization of the soul.

The 'rise' in the level of the latent vital energy residing in the *mūlādkāra* and its union with that in the *sahastrāra* during the arousal of the gigantic force of *kuṇḍalinī* results in the enlightened charging and sublimation of *kāma* into its original divine form. It is indeed the highest state of accomplishment of *brahmcharya*, in which the power of *kāma* is not only completely protected from being debased in the disgusting act of carnal sex but is also transmuted into its pure, eternal form. The sacred power of spiritual *kāma* awakens the divinity hidden in the human self. Attainment of supernatural talents and purity of

sentiments is a mere physical manifestation of this super (preeminent) transformation.

Kāma – *The Impulse of Creation*

The constructive power of sex is most commonly manifested in the reproduction of an offspring. The actual potential of sex is much more creative and important though latent in nature, The sublime source of this power is attributed as *kāma* in the Indian scriptures. *Kāma* is affirmed to be the root cause of every kind of desire and sense of pleasure of the *jīva*. All reflections and perceptions of beauty and joy emanate from this hidden force. The evolutionary impulse of creation and activity in Nature is also driven by the sublime spurt of *kāma*.

While referring to the distinct manifestations of *thy* potentials (*vibhutis*) in Nature, Lord Krishna cites in the holy Gita – "*Prajanaścāsmi Kandarpa*….". Meaning: "I am (present in) Kamadeva, the divine power of *kāma* that originates the birth of a creature". Indeed, the *kāma* is the source of the physical manifestation of life. The sublime force of *kāma* is the root of all creativity of Nature reflected in this world. Its cosmic vibration is said to have inspired Lord Brahma towards creation of Nature. The grand force of *kāma* is expressed in the reproductive power of the sex-element in one form; and as the mental creativity in the other – no new imagination or constructive idea could be born without this universal force.

The Hindu Philosophy is perhaps the only religious school that has regarded *kāma* also a divine power. It reflects the sagacious reach of the *rishi*-acumen in the hidden folds of consciousness and also endorses their positive thinking that had risen up to supreme levels of absolute knowledge. They had discovered the limitless potentials of the enlightened sublimation of sex-energy in evolution of the human self.

Human personality could be categorized into three broad levels. The most common is the class of *nara-paśu* (human-beast), whose life revolves around sex (cravings) and stomach (selfish needs and greed) in varied extent and appearances. The currents of *kāmaśakti*[39] flow downwards in such people. *Deva-mānava* (divinely enlightened humans) are those, whose *kāmaśakti* is refined and flows upwards and introvert. They often prove to be great personalities, endowed with exceptional potentials and talents who accomplish glorious benefits for the human society. The third and rarest class is that of *nāra-nārāyaṇa* (human-god), whose *kāmaśakti* is absolutely stable after ultimate sublimation. Lord Krishna therefore mentions at one place that – "if you want to know the power of *devatās* in Nature, search it in the *kāma*". *Kāma* is the fundamental source of creation. Whatever appears or happens as soothing, good and beautiful in this world is an effect of *kāma*. The historic paintings and sculptures in the temples of Khajurao and Konark are artistic depiction of the multiple expressions of *kāma*. These offer to all tourists and researchers, a positive reflection of the power of *kāma* endowed in the human body. These art-pieces also contain the spiritual notion of representing the idols or images of Kamadeva.

A unique conscious energy (of *kāmaśakti*) is eternally embodied in all human beings. It becomes the cause of lusty cravings when flowing downwards. Its elevation and upward flow transmutes in what is known as the grand force of *kuṇḍalinī*. The sublime energy of *kāma* can be absorbed, preserved at or transmitted through only two extrasensory nuclei – the *mūlādhāra* and the *sahastrāra*. Its flow from these *cakras* also embodies the two ends of the evolution of personality. The *mūlādhāra* enables the connection of the individual consciousness with the Nature; whereas the *sahastrāra* is the source of linkage with the *Parabrahṁ*.

It's a pity that most people remain unaware of the divine potentials of *kāmaśakti* and make only negligible use of this unique power. If the only knowledge a person has about fire is that it can burn anything, trigger holocaust, he must either be an insane, or utterly ill fated due to his ignorance. He would lose the enormous boons of making use of fire in cooking, warming, evaporating, kindling light, etc. Similar is the case of those who are familiar with only one manifestation of the *kāmaśakti* as the force of sexual cravings. Their narrow understanding or attitude is simply expresses their ignorance, illusion or folly. For several decades since its invention, the use of atomic energy was confined to the destructive objectives of making atomic bombs. The world also got a glimpse of its giant devastating power in the World War II. However, the scientific awareness and invention of its constructive power have opened up unprecedented avenues of energy resources – e.g. in thermal and electrical power generation, and development. The energy of *kāma* is also like the nuclear energy, the enormous importance of which is not fully understood and which thus remains dormant and largely misused or drained.

The Freudian Psychologists argue that the root cause of mental restlessness, excitation, insanity or psychic disorders lies in the hidden or suppressed desires in ninety-nine percent cases. Their inference could be true (only if seen in a wider perspective), but the remedies advocated by them are illusive, incomplete and fallacious in general. In their views, fulfillment of sexual lust is essential; dissatisfaction or suppression of sexual joy is the root cause of all psychological complications and ailments that would even lead to total insanity. Their interpretations and conclusions are erroneous because of the simple fact that sexual lust or any craving of that sort can never be fulfilled completely; one can't hope of viable satisfaction or peace of mind without constructive reorientation of such desires. Live examples of their own times evince their mistaken interpretations and logic. For long time the popularity and wide reception of Freud's theory propagated the wave of free sex in the western society. But, this didn't offer any lasting joy, fulfillment or sense of content to people's lust or sensual desires. This gave rise to the so-called permissive society. The experiments of unrestrained sex could not give any satisfactory results. More of

sex triggers more carnal passions in general; it works like putting fuel in the fire, which would only aggravate the flames….

The single-tracked approach of Freud was the major cause of this setback. His conclusions were rather incomplete and prejudiced. Had his diagnosis been supplemented with the positive and broader analysis *yoga*-theory and practices of continence as remedial measure, the results would have been quite encouraging in Europe and rest of the luxury-loving occidental society. It would have saved depraving of the power of *kāma* that was regarded so precious in the Indian scriptures of yore. The abominable expansion of beastly instinct would not have captured the already polluted culture across the globe. Neither there would have been the birth of the hippie and the gay societies.

The downward flow of *kāmaśakti* gradually drains out all vigor from the body and makes one weak and hollow. This is what makes one old in the young age itself. Youthfulness emerges and persists with growing stock of this vital power. Those, despite being young in age, lose it abruptly in carnal excitements and lust, soon face the consequent loss of strength, zeal and vivacity. The elders who have cautiously preserved it are on the contrary are found full of youthful enthusiasm and courage even in the old age.

The real potential of sex-energy is experienced only when its downward flow and dissipation is controlled and oriented inwardly. The delusions are then waned and one experiences that what was scorned or misused as an inferior or insignificant source of excitement was rather a reservoir of vital force, an elixir. The process of ascent and evolution of *prāṇa* begins with this realization and sublimation of the *kāmaśakti*.

The Shastras on Spirituality define *dharma*, *artha*, *kāma* and *mokśa* as the four principal facets of true accomplishments in human life. Here again the implications of *kāma* are mistaken by most of us because of misinterpreting this word as confined only to the sexual desires. Even the *yogis*, *brahmcāries* and ascetic devotees at times get confused as to whether they are committing a blunder by restraining and refining the sexual lust? Some materialist thinkers interpret it in favor of their arguments of sensuality as a natural inspiration and unrestrained sex as a natural requirement. Such misconceptions arise due to erroneous and incomplete understanding of the meaning of *kāma*.

Renowned western psychologist Sigmond Freud is known to be the foremost propagator of such misconceptions. He referred sexual lust as "libido" and advocated it as the basic, natural tendency of human beings. He affirmed it as the paramount regulator of the course and activities in one's life and concluded that its suppression is the cause of varieties of physical and psychological ailments. His analysis and inferences did not take into account the spiritual nature of human mind and related psychological issues. Neither could these reinvent or

encompass the comprehensive teachings of the science of spirituality and total psychology that – the refinement, careful preservation and sublimation of this immense power excels creative talents, compassion and mental trenchancy and also educes serene sentiments of altruist service and devotion.

Alfred Adler, likewise many eminent psychologists has described Freud's narrow interpretations as a great lapse and argued that sensual desire is only an ordinary instinct that is important in sustaining the growth of one's family tree and expansion of human population in particular. Conclusions driven from focusing libido alone as the core of human psychology, are narrow dimensional and ignore all other facets and tendencies of human personality. In his views the motivating force of the natural psychology and normal behavior of a person lies in his latent social tendencies and related desires of being socially acceptable and recognized and not in his sensual desires. This is what makes him a social creature. His natural aspiration of being a member of the society, receiving respectful attention from people around is the inspiring force or the source of his enthusiasm and hopes in his multifarious actions. Dr. Adler thus presented the desire of self- recognition and establishment (*ātma-sthāpanā*), as the key factor in the development of one's personality and the flow of his life. This motivating force also encompasses a superior transmutation of Freudian 'libido' in more constructive manner.

According to the globally reputed thinker, psychologist Karl G. Jung, the latent power of sex-elements cannot be confined to lust and excitements; rather, it is a psychic energy that motivates the activities of mind. In his views, the word libido should more comprehensively imply the hidden willpower, the potential of self-continence and psychic conduct. There could be several streams of its manifestation in human life. Enormous tendencies of mind could be reflected in a human personality. The flow of the psychic energy of a person is more prominent and intense in the direction of his paramount intrinsic tendencies. The force and direction of this flow architects his character and personality. Positive orientation or transmutation of this flow is more soothing and effective in refinement of one's inherent instincts rather than its suppression. The same holds feasible for constructive channelization of *kāmaśakti* too.

Jung's conclusions in his popular thesis "The Psychology of the Unconscious" imply that *kāma* is an impenetrable vital force. This life-energy is expressed in multiple artistic creations or constructive endeavors in human life. Sexual joy is only a momentary and negligible fraction of its immense force that is present even in animals for the purpose of reproduction and population growth. Those aware of this fact restrain from being entrapped in the vicious web of sensuous cravings and carnal pleasures. They attempt sublimation of the sex-energy and constructive use of the creative potentials of *kāma* in self-development and cultural or social ascent. In Jung's words – when this psychic energy is employed in righteous direction towards definite positive goals, the agility of

mind gets controlled and it remains calm and stable resulting in creative expressions of zeal, delight, courage and talents.

The aforesaid analysis of Prof. Jung appear to be the reverberation of the assertions of the Indian *rishis*, who had successfully experimented, experienced and recommended the transmutation of the seed of *kāma* into the source of absolute knowledge, bliss and vigor. The following hymn of the Atharva Veda reflects their paeans of the divine nature of *kāmaśakti*. It reads as – " 'O' Lord! Your manifestation as *kāma* is also so eminent and auspicious. Its prominence is not untrue. May *thy* force be embodied within us in the flow of *kāmaśakti* and eliminate the sinful thinking and inspire us towards the illumined, righteous, blissful life".

Kāma is indeed the sublime inspiration indwelling in the inner cores of every living being which motivates the *jīva* towards the delight of ascent, the zeal of progress, the joy of humor and pleasures, the courage of adventures, etc. This is what is also expressed as charm or bio-magnetic attraction. Its power is manifested in the inanimate matter as the natural flow of positive and negative electrical currents. Every atom or subatomic particle is exiting by enfolding this latent power in its nucleus; its oscillating stimulation in the latter emits energy radiation. The energy waves of Nature's power emanate from this cosmic impulse and generate the limitless activities in the world. Its activation in the living beings exalts enthusiasm and blissful emotions. The *jīva* being aware of the immense power of soothing conjunction of the conscious powers is naturally educed towards cooperation, amity and love and enjoys such soothing efforts in all phases of life. This bliss of commingling is referred as *kāma* in the scriptures.

As mentioned earlier, the activation of sex element and associated emotional vibrations and consequent reactions are tiny fractions of the power of *kāma*. The pleasure of sex is only an inferior manifestation of the force of *kāma*, which alone was unfortunately mistaken by some modern psychologists as the substance of human nature. Illicit and uncontrolled 'pleasure' of this sensual act is in fact pernicious to both man and woman. The Indian sages of yore had therefore warned against it and had recommended its sane, disciplined application for the purpose of generating healthy, talented offspring.

The vivid impulse of *kāma* is reflected in manifold activities and expressions of life in Nature. The soothing beauty and fragrance of blossoming flowers displays the splendor of *kāma* in them. This flow of bliss also generates the sweet humming of the singing bee, dancing of the peacock, chirping and agility of the birds, etc. In humans it is seen in enormous ways of expressions and experiences of joy on different occasions. The hopping of children, sporting and alacrity of young boys, singing and artistic dancing of young girls, etc demonstrate this hidden current of delight in their inner world. This is what gives a soothing feel

to the wise elders in foresighted planning of future or resolving the problems of today. Its presence introduces itself in the mental engrossment of the poets and artists in their creations…. These are enliven, creative expressions of the power of *kāma* of a higher level. Its further refined and evolved impulse works behind the noted endeavors, accomplishments and emergence of dignified personalities in this world. The constructive and superior expressions and use of this natural power is what is implied in the mentioning of *kāma* together with *dharma*, *artha* and *mokśa* in the holy scriptures.

While *dharma* and *mokśa* encompass the spiritual fronts of life, *artha* and *kāma* correspond to its ascent in the physical (perceivable) world. Thus *kāma* is a foundational pillar of the edifice of successful life. It is the source of educing evolution of the *cetan*[40] and beautification of the *jaḍa* existence of Nature. It is this pure, preeminent form of *kāmaśakti* that should be recognized and maintained in our lives, desisting from all misconceptions and narrow interpretations of this creative force in mere sensual context.

The inner spark of consciousness that induces the spirit of joy and motivates one's attempts to progress in life is referred as *kāma* in the Shastric Literature. This mobilizing force of inner aspiration, zeal and courageous endeavor has been the root of whatever significant or glorious has been achieved in this world.

Kāma is of paramount importance in the emotional domains too. Serene love is an enlightened expression of the pure emotions in the depths of the inner self. Linkage of pure love with divinity (God) makes it devotion. Benevolence, generosity, pious affection, kindness, compassion, etc are natural manifestations (expressions) of this emotional elixir. This is what inspires the higher sentiments of patriotism, altruist austerity, sacrifice for high ideals, etc. Refinement and preservation of *kāmaśakti* is essential for this refinement and evolution at the levels of sentiments. The disciplines of continence and moral conduct are therefore emphasized everywhere in the shastric scriptures.

The devotional songs of Meera and Surdas, the hymns of Tulasidas in "Ram Charit Manas", the literary depiction of Kalidas in "Abhigyan Shakuntalam", etc offer immense inner bliss to the readers. The Apitisicean creations of "Icizania" style of the western poets like Deuode similarly are the expression of eternal beauty that make the reader feel the divine existence of the invisible *thy* power. These evince the peerless creative power of superior reflections of *kāma*.

Most of us, most often, inadvertently waste this immense power in materialistic joys and thirst of cravings. We therefore remain devoid of its divine grace that educes radiance of sagacious thoughts and enlightened emotions. Most insidious is its draining out in carnal pleasure and sex. This is why *brahmcarya* is affirmed in the Shastras as the dire necessity of ascent of human life, worth its dignity. *Brahmcarya* begins with self-restrain in day-to-day life at the gross level that

demands austere continence over pressing passions and careless use of the sense organs. Such disciplines should not be viewed or practised as compulsions or suppression against once natural instincts, rather these should progress gradually with and be self-inspired as we realize the vital role of *kāma*. The gist of success of *brahmcarya* lies in one's sane faith in the principles of morality and high values of human life.
The power of *brahmcarya* makes one a source of inspirations for others too. Sita and Savitri have been such immortal ideals in Indian history. Just recalling their names educes pious sentiments in our minds.

The vigor of *brahmcarya* can even win over death by augmenting one's physical and inner strength and spiritual force. No doubt it is a source of creative vitality. It's not a suppression rather an educing mode of evolution of emotions. German poet Nevatische's immense love for his girlfriend Sophi was serene, beyond the gross charm of the body alone. After her untimely death at the young age of 15 years, he established her memory as an enliven image in his heart; she was now a spiritually conscious beloved idol for him. This was now the source of motivation for ideals that had changed the direction of his life towards greater heights. This idol of ideals in his heart had brought him so closed to his inner self, to his soul, to *thee*…. The transmutation of his love in divine devotion is a remarkable example of sublimation of his *kāma*. At one place in his memoirs this poet narrates –– "Once I was crying in the memory of my beloved standing near her grave….; I was feeling so helpless, depressed and at great pains…. Suddenly, a sublime glow emerged from the invisible horizons and reached my inner self as a spark of divine inspirations. It eliminated all the smog of dole, darkness of ignorance. The thralldom of worldly attachment, physical affection was destroyed. Unprecedented courage, hope and calmness had now replaced all despair and gloom. My beloved had appeared as a divine impulse. I experienced luminescence of the infinite in the eyes of her image in my heart. This infinity got consecrated in my soul. My spiritual beloved living in my heart as an idol of ideals is also the source of all inspirations in my life, my light….".

Transmutation of sensual attraction or physical attachment to pious, spiritual love reflects the sublimation of *kāma*. This expresses the magnificent beauty of *kāma*. The elevation of *kāma* by *brahmcarya* induces trenchancy of thoughts, radiance of talents, vigor in voice, and compassion in the heart. Its ultimate ascent is reflected in the emotional domain as limitless devotion to *thee* and enshowers the nectar of *thy* love.
The *rishis*, the sages of yore had realized the immense emotional and spiritual powers of *kāma*. They had therefore advocated a positive approach to its refinement and preservation by constructive use rather than its forced suppression. The word "*kāmanā*" was derived by them to represent the

enormous expansion of the seed of *kāma* in the mental and emotional world as aspiration, zeal, desire, …. (to rise, to evolve, to acquire happiness….). Let us look at a hymn in Atharvaveda (9/2/16) in this context. It says – "*Kāmo Jagňe Prathamam…… Visvaha Mahan*"; Meaning: "*Kāma* is the paramount power in this world…". It can create everything and, if misused, can even devastate everything. This is the power that arouses in the mind of every living being as the impulse of enthusiasm and is expressed in the zeal for progress, for ascent, in courageous attempts and in the feeling of joy…. This is what gives rise to the power of attraction in a living being and the continuous flow of electricity (energy) in the inanimate matter. On the physical fronts too, it is the source of activities of Nature. The eternal energy waves originate from this sublime element and generate the infinite activities and motion in the universe.

What the western psychologists like Freud and Adler have referred as urges, id, libido, will, etc and analyzed in the confined periphery of sex, is described by the *vedic* sages as only a negligible, inferior expression of the desires generated by *kāma*. Aspiration or desire is a naturally inspiring force of consciousness. Its cautious elevation and positive channelization can effectuate dignified progress in all dimensions of life. Desires should not be let entrapped in the pleasures of the body alone.

According to a quote in the Brahdaranyak Upanishad (1|4), the word "*kāma*" should be interpreted in the broad sense of "*kāmana*". There would be no vivacity, no activity, no creativity and evolution in this world, in one's life without the emergence of *kāmanā*[41]. That which induces interest or engages the individual self in the flow of life, in the routine chores and joys and which educes the aspiration of development, of exaltation – is defined as *kāma* in the shastric literature. One who has not realized and experienced its sublimated flux in the joy of benevolence, enlightened desires, zealous determination and accomplishing noble endeavors, would be regarded as half-dead; he cannot expect any notable success or rise in life.

The spiritual scientists and the psychologists like Karl Jung have analyzed *kāma* as psychic energy and affirmed its refined expression in bodily vigor, vitality, mental proficiency and spiritual radiance. They also attribute it as the source of happiness, exultation and exaltation in the emotional realms that enables expression and fulfillment of the natural tendencies of the soul too. The *vedic* scriptures (Shastras) describe *kāma* as the life-energy or *retas*, which if prevented from being burnt and lost in debased lust and sex and if activated towards the brain, towards the higher domains of mind, excels and empowers one's life in all respects. The upward flow of *retas* becomes feasible by *brahmvarcarya*.

Further sublimation of *kāmaśakti* is the source of emotional intensity and linkage between the *sādhaka* and the divine focus of his devotion. The holy Ganges emerges from the deep heart of the Himalayas and continues its unperturbed flow, beatifying all the living beings, vegetation, soil on its way… and sacrificing itself in the gigantic ocean. This is a divine expression of the sacred power of *kāma* active in Nature. This life-energy, when oriented towards spirituality effectuates realization of the soul and its eternal origin in *thy* realms. Gradual refinement, preservation, constructive orientation towards mental and emotional excellence, and spiritual sublimation of this force in a human being induces its ultimate transmutation and expansion in the supreme, cosmic *prāna*. Life devoted to this noble is cause is revered as the life endowed with *brahmvarcas* and is the ideal of the glorious lives, of the preaching in the Vedas and Upanishads.

Attainment of Eternal Bliss

Passion for worldly pleasures is a natural impulse of the unrefined human being. However, few people realize that hankering after fulfillment of ever-increasing insatiable desires, not only makes one dissatisfied forever but also entraps one's life in a vicious path of irreversible dissolution.

It needs to be stressed over and again that the human-conscience is complete in itself as a controller of its own body and mind. Every person is the master of his own destiny if he maintains his physical, mental and sentimental activities under proper control and lets his/her conscience guide him/her to lead a purposeful life befitting human dignity.

Modern era has witnessed the worst possible effects of the materialistic life. An insatiable urge for bodily pleasures and luxuries often possesses one's psyche in the latter years of teenage. The visible ill-effects of licentious living begin to show-up their presence only towards the middle age, because by this time the natural immunity and liveliness of youth start waning. Increasing incidence of physical and mental disorders is therefore a common occurrence these days amongst middle-aged persons. The wastage and loss of vital energy in worldly pleasures also results in untimely deaths in many cases.

As stated earlier, maximum loss of vital energy and mental energy occurs in sexual indulgence and eroticism. A controlled and austere life-style, on the other hand, leads to a healthy, happy and long life. A thorough and sincere practice of *brahmcarya* is therefore regarded as a very important part of determined self-control. Jesus Christ remained a *brahmcāri* throughout his life. Many great saints, philosophers, scientists and other talented personalities in India and abroad have set shining examples of 'glorious lives' by practising *brahmcarya*.

Indian philosophy has characterized *brahmcarya* as the greatest *tapa*; The holy Vedas state –

Brahmcaryain Tapasā Devā Ma Mumupādhrat |

Meaning: The effects of *brahmcarya* not only provide mental and physical strength but also open up the path for longevity and victory over death.

A shloka in the Chandogya Upanishad even equates the value of *brahmcarya* with that of the entire knowledge of the four Vedas.

There is a short story in the Puranas : Once upon a time Kumara, a son of Lord Shiva asked him about "how to attain extraordinary talents and spiritual goals without undergoing the hard and dedicated training of the *Gūḍha Yoga* as practised by you...?"

The Omniscient Lord Shiva replied –

Siddhe Bindu Mahāyatne, Kim Na Siddhayati Bhūtate |
*Yasya Prasadanmahimā, Mamapyetādṛaśo Bhavet*ı | |

Meaning: One who has adopted complete *brahmcarya* with devotion, purity of body, mind and character throughout his life, he can become omnipotent on this earth.

Lord Krishna's preaching in the Bhagvad Gita states –
Ye Hi Saṁsparśjā Bhogā Ukhyojanah Aiv Te| |

Meaning: Sensual pleasures are unstable and desire for practice of these certainly results in the creation of troubles and worries. Therefore you should have a clear and controlled mind and should keep yourself off from such shallow pleasures and attachments.

Some of the ancient scriptures of knowledge on the worldly (materialistic) subjects and the philosophical and sociological theories of the present century also emphasize the importance of *brahmcarya*. For instance, Charak Sanhita – a treatise on Ayurveda, mentions:

Satāmupasāri Samyagastāṁ Parivārjanaṁ | Brahmcaryopavasasca Niyamasca Pṛ athagvidhaḥ | |

Meaning: Service (and support) of the compassionate people, abandonment of the tyrants and the practice of *brahmcarya* along with fasting, righteous thinking and action –– these are the key elements of self-development and overall progress.

Noted biologist Dr. M.D. Crown has observed – One who is devoted to the practice of *brahmcarya* would not fall sick; the functioning of his digestive system and metabolism remains perfect even in old age and he enjoys a long, healthy and youthful life.

A distinguished American naturopath, Dr. B. Leusta, states that – the extent and regularity of *brahmcarya* indeed gives the potential for significantly important

activities in life. Great saints and social reformers like Swami Ramtirth and Yogi Aurobindo have analyzed the spiritual and scientific effects of *brahmcarya*. Their findings are summarized as below:

The upward movement of oil in a lamp helps the conversion of oil into light upon ignition. Similarly, the upward movement (through the *Suṣumnā Nāḍī* in the endocrine column) of the vital energy of *vīrya* in a *brahmcārī* leads to the conversion of this energy into *ojas*[42]. Thus the omnipotent sublime energy of *prāṇa* immanent in *vīrya*, which otherwise drains through stimulation and discharge during sexual intercourse (or equivalent excitation of the genital organs due to erotic thinking) remains preserved by a sincere and successful practice of *brahmcarya*. It then also enriches the body, mind and emotional core of the *brahmcārī* by tremendous potential and supernatural abilities.

The supernatural effects of the latent power of *vīrya* could be realized by an individual only by scientific adoption of the spiritual discipline of *brahmcarya* with due dedication. The experimentally perceivable properties of *vīrya* are also worth mentioning here. The physical state of *vīrya* is semen – a kind of fluidic chemical which contains the germ cells; its constituents are water (75%), phosphate of lime (5%), fats (4%), protein oxides (3%) and phosphorous, some phosphates and sodium chloride etc (13%). The sperm of a man is produced in his spermary and the ovum of a woman is produced in her ovary; a plasma type essence of *vīrya* secreted at these points induces its 'influence' in the form of a magnetic charm throughout the body. The radiance or charm at one's face and in one's overall appearance largely depends upon this influence rather than the physique of his body. The vital effect (called *antavīrya* in Ayurvedic terminology) of *vīrya* is indeed responsible for the perfect manhood in a young man or equivalently, the womanhood in a young lady.

Despite advanced research, the biological and medical sciences of today have not been able to discover the fundamental principles behind the origin of *vīrya*, although the chemical composition of its physical medium is well known and so is the fact that a meiotic combination of matured sperm and ovum results in the reproduction of a germ cell which carries the semen in the zygote…..

The zygote, with the help of the necessary energy provided in the mother's womb, multiplies through mitotic divisions (of one into two, two into four and so on...) and gives rise to another living body by generation of specific clones of somatic cells. Thus, the small molecule of length (1/1600)-th to (1/170)-th of an inch can be regarded as the basic unit of the physical manifestation of consciousness and the carrier or seed of life in this three– dimensional world. The biological (including physiological and genetical) potential of semen is indeed

tremendous and complete unrevealing of its mystery, deciphering the genesis and expansion of *prāṇa* in *vīrya*, is yet beyond the reach of our current knowledge of modern sciences.

The ancient *yogis*, the Indian sages of yore had, through their supernormal acumen, unrevealed the subtle as well as the physical and biological properties of *vīrya* without the help of any external instruments. Some of their findings (quoted in the form of shlokas in the shastric literature) can by now be interpreted scientifically and even be observed in the laboratories. For example, experiments in embryology and developmental biology have shown that the *vīrya* – carried over through the zygote – initially resides in the developing brain of the fetus; whence the development of the offspring's body begins through his brain..... Ancient Indian experts (*yogis* and philosophers) state that at the time of birth, major amount (weight of 80 grains of rice) of *vīrya* is present in the upper central part inside the brain of the child. This is why a child's nature is pure like that of a mystic of the highest order and the period of childhood resembles a blissful state of a truly spiritual life.

The power of *vīrya* in an infant grows rapidly if he is tenderly fed upon the natural foods like the mother's milk (supplemented by the milk of cow or goat in case the mother's milk is not available in sufficient quantity). As the child grows, the quantity and the type of food would change; extra precaution is needed in maintaining the purity in his food and the surrounding atmosphere. Balanced quantities, in natural forms, of various vegetables, sprouted cereals, fruits and milk provide a nourishing food to the body of a child. However, of far more importance is the development of a child in an adept ambience and the inculcation of refined *samskāras* during the formative period of childhood.

The *gurūkula*[43] tradition of the ancient Indian educational system was ideal in the above regard. In this system, the child used to be sent to the Ashram of a Guru (– a spiritually eminent and scholarly talented master) at the age of around 5 years for righteous training and education for the next 20 years. The child's natural tendencies of adaptation and learning by imitation could assimilate the immense austerity and purity of the *gurūkula*'s spiritually charged ambience into his own *samskāras* and thus lead to an ideal development of his personality under the noble guidance of the Guru.

The span of time (from the age of 5 to 25 years) spent in the *gurūkula* used to be most important for the expansion and exaltation of the sublime energy of *vīrya*, as *brahmcarya* was practised by every disciple in a natural way during this period in the *gurūkula*. This initial phase of human life is therefore termed as the "*Brahmcharya Ashram*" in the *vedic* social system. The age group specified by the

great *rishis* for this phase of life is also remarkable in view of the following scientific facts:

During the age-group of about 9 to 12 years, the currents of *vīrya* come down (from the brain) and spread up to the inner center behind the throat and give rise to puberty. It is at this age that the curiosity and/or attraction for the opposite sex would begin to occur in the child's mind. Unless supported by appropriate training or psychological background, natural attraction towards the opposite sex and general curiosity about sexual intercourse might cause negative effects in the adolescent minds in some cases. It is at this juncture that extra care becomes crucial to prevent an untimely downward flow of the *vīrya* due to abrupt psychological and carnal stimulation. If left uncontrolled, this (although subtle) loss of *vīrya* would severely retard the child's vigorous intellectual and sentimental development.

It may be noted again that under the *gurūkula* system of education, a child, having spent 5 - 6 years in a holy environment, till the age of puberty, used to be so 'finely' trained and conditioned, that the chances of oozing and vitiation of his *vīrya* were annulled.

As per the process of natural biological development, the *vīrya* in the teenagers flows down through the spinal cord and finally reaches the *mulādhāra*. The presence of *vīrya* in the *mūlādhāra* begins to awaken the sexual desire. This leads to the first testing phase in the practice of *brahmacarya*; because, a balanced continence of the sense organs and the mind becomes more necessary but also more difficult (unless protected by the strength of character nurtured in a *gurūkula* kind of system) at this stage. By the age of 24 to 25 years the biologically functional energy of *vīrya* spreads from the *mūlādhāra* to all parts of the body. This 'diffusion' and corresponding inductive influence of *vīrya* is illustrated in the following shloka:

Yathā Payasi Sarpistu, Guḍścekṣau Raso Yathā |
Evaṁ Hi Sakale Kāle Ṣukra Tiṣṭhati Dehināma | |

Meaning: The existence of *vīrya* in a matured body is similar to that of the *ghee* (clarified butter) in the milk; oil in the sesamum seeds; sweetness in the sugarcane; or inflammability in the wood.

As mentioned earlier, a thorough observance of *brahmacarya* till the age of 25 years or above ensures growth of vigorous and sagacious personality. A scientifically austere development of the mind in such people also endows them with clarity of thoughts, righteousness of character, enthusiastic endeavor and

zeal for blissful and progressive life of a responsible, talented citizen and a dignified human being.

The pleasure of carnal sex-indulgence is momentary and amounts to colossal loss of vital energy. Long- lasting joy can be enjoyed in every action of life if the *prāṇa* indwelling in *vīrya* is cautiously preserved and protected by *brahmcarya* and is allowed to spread its energy in the entire body through the natural biological process.

The normal flow and expansion of *vīrya* from *sahastrāra* to *mūlādhāra* and to other parts of the body up to the age of 25 years is a natural biological phenomenon. However, once it reaches the *mulādhāra*, the upward movement of *vīrya* (towards the brain) cannot be achieved without *brahmcarya* and dedicated specific *sādhanā* practices of *yoga*.

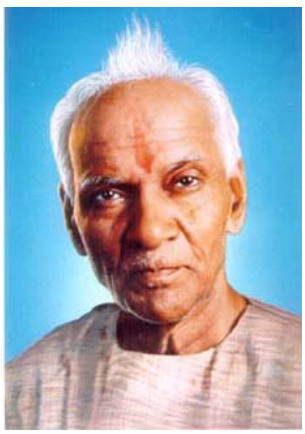
Many specialized *prāṇāyāmas* are performed during the practice of *kuṇḍalinī jāgaraṇa sādhanā* so as to awaken the *sūrya cakra* and use its 'energy' to activate and sublimate the vital element of *vīrya* and the impulse of *kāma*. The subtle 'current' of this *vīrya* is then gradually elevated, along the *suṣumnā* through specifically guided (by an adept spiritual master) practices of higher level *yoga* and meditation. In this process, if performed methodically and with perseverance, the vital power of *vīrya* and the spark of *kāma* reach the *sahastrāra* via the other five of the *ṣaṭ cakras*. The ultimate absorption of this power in the *sahastrāra* and the spiritual realization of sublimated *kāma* educe divine beatitude; this is described in the *vedic* scriptures as the state of *brahm nirvāṇa* (absolute salvation). One who attains this state is said to be a perfect *yogi* who has reached deepest realms of *yoga* that were mastered by the omnipotent, omniscient Lord Shiva.

It is not advisable for ordinary person to take up the awakening of *kuṇḍalinī* or similar kinds of higher level *yoga sādhanās*. However, realizing the immense potential and vital energy of *vīrya*, each one of us can and must begin to critically review our personal life-style and take immediate steps to minimize the loss of this unique source of cosmic energy immanent in our own body. Modern social and educational systems should also take a serious note of it and help in the creation of an ambience of self-awareness and self-restrain. A determined continence would not only prevent the oozing and draining of *vīrya* and perversion of *kāma* in every individual but also refine and elevate it by the spiritual force of moral values inculcated since childhood.

Protection of the reservoir of the perennial energy of *vīrya* indwelling in every cell of our gross body and the cosmic impulse of *kāma* in our subtle body – is the source of unalloyed bliss and ultimate fulfillment. Each one of us could endeavor its attainment by adopting a normal disciplined life inspired and devoted to the noble ideals of morality and transaction of our duties as the privileged children of supreme *thy* grace.

About the Author:

Pt. Shriram Sharma Acharya: A seer-sage and a visionary of the New Golden Era.



His personality was a harmonious blend of a saint, spiritual scientist, yogi, philosopher, psychologist, writer, reformer, freedom fighter, researcher, eminent scholar and visionary. He pioneered the revival of spirituality and creative integration of the modern and ancient sciences and religion relevant in the challenging circumstances of the present times. In 1979, he founded the Brahmavarchas Research Institute, the research center in Haridwar (India) dedicated to the integration of the modern and ancient sciences in a practical way motivated by the noble goal of health and happiness for all. This center houses well equipped laboratories of Haemetology, Biochemistry, Neurophysiology, Cardiology, Phytochemistry, Psychometry, Yagyopathy etc.

At the age of 15, (Jan 18th, 1926) a great Himalayan yogi, Swami Sarveshvaranandji appeared before him in astral body from the flame of the Dipaka (lamp) and guided him throughout his entire life. The next 24 years of his life were devoted to 24 Mahapurashcharanas –each consisting of the rhythmic recitation (japa) of 2.4 million Gayatri Mantra with strictest of disciplines. In 1943, he married Bhagwati Devi, and ever since, the saintly couple dedicatedly pursued the noble mission of spiritual upliftment of humankind.

Realizing the potential of inspiring literature and its relevance in the present era of intellectual evolution, he had chosen writing as the principal mode towards uprooting the evil tendencies and blind faith from people's minds and arousing the indwelling wisdom, strength and spiritual bliss. He wrote about 3000 enlightening books in Hindi on almost all topics concerning human life. He translated the entire Vedic Vangmaya (4 Vedas, 108 Upanishads, 18 Puranas etc.) in Hindi elucidating the tradition, style, universality and history of Vedic Literature. He also practiced higher-level Sadhana on the arduous heights of the Himalayas and established enliven contact with the Rishis of the Himalayas. During 1984-1986, he carried out the unique spiritual experiment of Sukshmikarana, meaning sublimation of vital force and physical, mental and spiritual energies. He authored a special set of 20 books highlighting the future of the world and conveying the message of the dawn of the New Era of Truth during the 21st Century. On 2nd June 1990, he voluntarily shed his physical sheath.

For more information:

To find out more about Pt. Shriram Sharma Acharya and his spiritual establishment visit www.awgp.org

Dev Sanskriti Viswa Vidyalaya is a university envisioned by Pt. Shriram Sharma Acharya to meet the pressing need to impart global education on scientific spirituality and life style with new thought of ethical, moral and spiritual transformation. Visit www.dsvv.org for more information.

English edition of Akhand Jyoti magazine is available online at www.akhandjyoti.org.

Glossary of terms (in Sanskrit) from Shastrik Literature[44]

Agnihotra (*Havans or homaṁ*): Small-scale *yagya* that could be performed every-day at home.

Anāhat: Non-vibrant, still, unheard (subliminal).

Anuṣṭhāna: Determined ascetic endeavor aimed at noble spiritual purpose.

Apāna prāṇa: The third sublimated level of the vital spiritual energy.

Ācāra saṁhitā: Guiding principles/disciplines of moral character.

Ākāśa: The etheric expansion in the cosmos.

Ākāśa Tatva: The subtlest among the five basic constituents (*panca tatvas*) of Nature. This quintessential element (*tatva*) is what serves as the 'etheric expansion' of energy waves and what is the medium of omnipresent flow of consciousness.

Ālāpa – A continuous vocal musical tune set in a single accent before singing any classical *rāga*

Brahṁ: Absolute truth, knowledge and joy. The eternal expression of cosmic consciousness.

**Brahmcarya* – the discipline of chastity, incorporates piety of character, stability of mind and body for natural avoidance of erotic thinking, carnal desire and sexual indulgence.

[0]*Brahmcharya Ashram* the first phase (until the age of 25 years approximately) of life set, in the vedic system, for education and ideal development of personality.

Brahmin: The word "Brahmin" is a title, that represents, without any constraint of cast and creed, a truly learned, altruist person who lives for the welfare of the others and with the moral dignity of humanity.

Brahmrandhras: The 'inlets' of the *sahastrāra*.

Cakra: See *Ṣaṭ Cakras*.

[0]*Devatā* (or *deva*): A manifestation of divine powers.* (Most of the Gods worshiped in the Hindu system are referred in the shastras as the *devatās* of different *Vedic Mantras*). The *devatā* of a *mantra* is the divine source, which inspired the creation of that mantra and which is indeed the core of the cosmic power (of *Śabda*) focused in the sublime sonic pattern of the latter.

Durbuddhi: Illusioned, egotist, cruel, and perverted intellect.

Granthis: Three extrasensory knots along the endocrine column.

Japa: Repeated rhythmic enunciation (of a *mantra*) with meditation.

Japa Sādhanā: *Japa* accompanied by specific spiritual practices.

[0]*Jīva*: The individual self – the manifestation of the soul in a physical body.

[0]*Jīvātma*: Manifestation of soul in life.

[0]*Kalaśa Yātra*: A procession in which the *kalaśas* (earthen pots) filled with holy water – after invocation of divine powers in it, is carried on the head; the procession moves with devotional songs and enlightening messages.

Karma: One's conduct and deeds as a human being and their intimate linkage with the continuum of infinite movements and activities happening in the ever expanding infinite domains of cosmos.

[0]*Kāma*: The subtle source of sex-element, zealous vitality, sublime creativity, joy and emotional exaltation.

[0]*Kāmaśakti*: The conscious and bio-electrical power of *kāma*.

[0]*Kāmadeva*: The god of amour. The divine power governing the desires of *kāma* including that of sex.

**Kāmabīja*: The subtle seed of *kāma*.

Kāmadhenu: A symbolic divine cow whose 'milk' is supposed to fulfill all desires.

Kusamskāras: The animal instincts, vices and evil habits and untoward passions that are assimilated in one's nature, character and deeds since the previous births and the earlier part of the present life.

[0]*Kunḍalinī*: (also known as the gigantic 'serpentine fire') symbolizes the sublime source of absolute life-force, vital spiritual energy and the latent reservoir of supernatural powers.

Mantra-Sādhanā: Dedicated endeavors and experiments of the subtle science of sound aimed at activating the hidden power of mantras and conjugating the inner force of mind and vital spiritual energy with the omnipresent, subliminal flow of *Śabda*.

Māntrika : an expert of the *mantra-vijñāna* (the science of *mantras*)

Māya: Ignorance that binds the soul in worldly attachment. This world is said to be an illusion creation of *māya*.

Mulādhāra (*cakra*): See *Ṣaṭ Cakras*

Nāda: The rhythmic flow of eternal musical sound.

[0]*Nāḍīs*: The word *nāḍī* implies a neural passage. The terms *Iḍā* and *Pinglā nāḍīs* refer to the latent streams of powers connected with the *Pituitary* and *Pineal* glands; described to be the solar and lunar currents of vital energy flowing respectively on the right and the left side of the *Suṣumnā Nāḍī* – extrasensory canal (of subliminal flow of *prāṇa*) hidden in the inner core of the spinal column.

Niskama: Without any attachment or passion for the results (of any action).

Oaṁ: The self-existent expression of *Śabda*, described to be the eternal manifestation of *thy* power and the origin of the existence of energy in the cosmos.

[0]*Panca Kośas*: The five subliminal sheaths of consciousness – the *annamaya kośa*, *prāṇamaya kośa*, *manomaya kośa*, *vijñānamaya kośa* and the *ānandamaya kośa*.

Panca Tatvas: The five basic elements of the gross manifestation of Nature. Namely, *prithvī* (solid matter on or inside the earth), *jala* (water, liquids and fluids), *vāyū* (air), *agni* (source of fire and energy) and *ākāśa* (the subliminal etheric expansion).

Paramtapa: Supreme *tapa* of spiritual refinement and ultimate evolution of consciousness.

**Parā* and *aparā* (forms of Nature): *Parā* implies the subliminal domain of consciousness immanent in the origin and realization of thoughts, emotions and spiritual faculties. *Aparā* corresponds to the existence and physical manifestation of energy and matter in the universe.

**Prakṛati* and *Purūṣa*: *Prakṛati* - the eternal power of sublime creativity and consciousness and *Purūṣa – thy* creator of the universe and the anti-universe….

**Prāṇa*: The life-force, the vital spiritual energy.

Puraścaraṇa: The highest level *anuṣṭhāna* of 2400, 000 *japa sādhanās* of the *Gāyatrī Mantra* under distinct ascetic disciplines.

**Rayi* and *prāṇa*, *śakti* and *śiva*, or *agni* and *soma*: Synonyms of *prakṛati* and *purūṣa*.

**Rishis:* Indian seers and sages and of the *vedic* times.

Sahastrāra(*cakra*): See *Ṣaṭ Cakras*.

Samskāras: Inherent and intrinsic tendencies.

Sapt swaras: The seven basic notes of the 'gamut' of the Indian classical system of music. The seven eternal notes (*sapta swaras*) in the natural octave of music are also referred in the *shastras* as the seven heavens in the latent universe – as a symbolizing the sublime levels of cosmic sound.

*Savitā*r: The subtle body of the Sun.

Sādhanā: Devout spiritual endeavor aimed at inner refinement and elevation.

Sādhaka: Who sincerely performs a *sādhanā*. (In this book, the word *sādhaka* would imply a disciple, a devotee who endeavors a *sādhanā* of *mantra-japa*).

Siddhi: Supernatural power and supramental talent.

Sukhāsana: In this posture one is supposed to be sitting comfortably with legs rolled round (cross folded) and erect spinal cord.

Śabda: The eternal element of cosmic sound.

Śiva and *Śakti* represent the absolute source and eternal impulse of divine consciousness subliminally present in Nature

[0]Śraddhā: Absolute intrinsic faith that inspires divine sentiments and values.

Śrutis: The quotes (hymns) in the Vedas and other Indian scriptures of yore are said to have been 'heard' (grasped intuitively) by the *ṛiṣis* and are therefore termed as *Śrutis*.

Ṣaṭ Cakras: The six extrasensory energy nuclei along the endocrine column. The *sahastrāra cakra* and the *hṛdaya cakra* are two such *cakras* and are hidden respectively in the upper brain and the heart. The *mulādhāra cakra* is the lower most, subliminally immanent beneath the lowest end of the spinal in the inner center of the genitals.

[0]Swādhyāya and *Satsang*: Enlightening discourses, discussions and study of the sagacious thoughts and glorious works of great personalities on different aspects of life.

**Tapa* (*tapasyā*, *tapaścaryā*): Devout austerity and ascetic endeavors of moral /spiritual refinement.

Upāsanā: Devout worship or devotional practice to enable the devotee recall and experience *thy*-presence within and around him.

Upatyikās: The subtle glands and nerve-bundles that are supposed to control the subliminal flow of consciousness.

Vāk – a pure, true and spiritually sublimated form of *vāṇī*.

Vāṇī: The word meaning of *vāṇī* is voice. It is a manifestation of the physical power of *Śabda* and is used for vocal expression communication.

**Vibhūti*: Virtuous talents, potentials and resources; e.g. its expression in the intellectual, emotional, and physical domains of human life is a divine bequest blessed on the human self.

Viśvāsa: Unperturbed confidence, inner belief, which leads to, and which is an outcome of enlightened knowledge.

**Yagya* (*agni-yagya*): The scientific process (or gross form) of *yagya* in which specific herbal preparations are sacrifised and sublimated in the fire of some selected sacred woods. *Yagya Kuṇḍa* (*Kuṇḍa*): A specifically designed small pond (pit of clay) for fire-woods in which holy sacrifices are made in the fire during a *yagya*.

Yagyāgni: The sacred fire of *yagya*.

* *Yoni* and *Linga*: These words in common Sanskrit refer to the genitals of woman and man respectively. In the spiritual science of *kāma* these correspond to the place of *kuṇḍalinī* and the active core of the *brahmrandhras*.

Book Compiled and *Translated by:*
– Dr. Rajani Joshi

(Footnotes)

[1] *Sādhanā*
: Devout spiritual endeavor aimed at inner refinement and elevation.

[2] *Kuṇḍalinī*
: (also known as the gigantic ‘serpentine fire’) symbolizes the sublime source of absolute life-force, vital spiritual energy and the latent reservoir of supernatural powers.

[3] *Panca Kośas*
: The five subliminal sheaths of consciousness –
annamaya kośa, *prāṇamaya kośa*, *manomaya kośa*, *vijñānamaya kośa* and the *ānandamaya kośa*.

[4] *Prakṛati* and *Purūṣa*: *Prakṛati* - the eternal power of sublime creativity and consciousness and *Purūṣa – thy* creator of the universe and the anti-universe…
[5] *Parā* and *aparā* (forms of Nature): *Parā* - implies the subliminal domain of consciousness immanent in the origin and realization of thoughts, emotions and spiritual faculties. *Aparā* corresponds to the existence and physical manifestation of energy and matter in the universe.
[6] *Kāma*: The perennial cause and sublime source of sex-energy, zealous vitality, sublime creativity, joy and emotional exaltation.
[7] *Brahmcarya* – the discipline of physical and mental chastity. It incorporates piety of character, stability of mind and body for natural avoidance of erotic thinking, carnal desire and sexual indulgence.
[8] *Śraddhā*: Absolute intrinsic faith that inspires divine sentiments, virtues and values.
[9] *Brahmcārī*: A *sādhaka*, who adopts *brahmcarya*.
[10] *Yagya* (*agni-yagya*): The scientific process (or gross form) of *yagya* in which specific herbal preparations are sacrifised and sublimated in the fire of some selected sacred woods.
Yagya Kuṇḍa: A specifically designed small pond (pit of clay) for fire-woods in which holy sacrifices are made in the fire during a *yagya*
[11] *Kalaśa Yātra*: A procession, in which the *kalaśas* (earthen pots) filled with holy water – after invocation of divine powers in it, is carried on the head; the procession moves with devotional songs and enlightening messages.
[12] *Brahmcharya Ashram* the first phase (until the age of 25 years approximately) of life set, in the vedic system, for education and ideal development of personality.
[13] *Vibhūti*: Virtuous talents, potentials and resources; e.g its expression in the intellectual, emotional, and physical domains of life. It is a divine bequest graced on the human self.
[14] *Durbuddhi*: Illusioned, egotist, cruel, and perverted intellect.
[15] *Niṣkāma*: Without any attachment or passion for the results (of any action).
[16] *Swādhyāya* and *Satsang*: Enlightening discourses, discussions and study of the sagacious thoughts and glorious works of great personalities on different aspects of life.
[17] *Brahmrandhras*: The 'inlets' of the *sahastrāra cakra*.
[18] *Brahṁ*: Absolute truth, knowledge and joy. The eternal expression of cosmic consciousness.
[19] *Ṣaṭ cakras*: The six extrasensory energy nuclei along the endocrine column. The *sahastrāra cakra* and the *hṛdaya cakra* are two such *cakras* and are hidden respectively in the upper brain and the heart. The *mulādhāra cakra* is the lower most, subliminally immanent beneath the lowest end of the spina, l in the inner center of the genitals.
[20] *Jīvātma*: Manifestation of soul in life.
[21] *Yoni* and *Linga*: These words in common Sanskrit refer to the genitals of woman and man respectively. In the spiritual science of *kāma* these correspond to the place of *kuṇḍalinī* and the active core of the *brahmrandhras*.
[22] *Kāmabīja*: The subtle seed of *kāma*.
[23] *Nāḍīs*: The word *nāḍī* implies a neural passage. The terms *Iḍā* and *Pinglā nāḍīs* refer to the latent streams of powers connected with the *Pituitary* and *Pineal* glands; described to be the solar and lunar currents of vital energy flowing respectively on the right and the left side of the
Suṣumnā Nāḍī – extrasensory canal (of subliminal flow of *prāṇa*) hidden in the inner core of the spinal column.
[24] *Māyā* Ignorance that binds the *jīva* in worldly attachments. The world is said to be an illusive creation of *māyā*.
[25] *Devatā* (or *deva*): A manifestation of divine powers.
[26] *Ātmarati*: Self-processed spiritual sex at sublime level; churning of *kāma* in self-consciousness.
[27] Kamadeva (Kāmadeva): The God of amour. The divine power governing the desires of *kāma* including that of sex.
[28] *Tantra*: A *tantra* deals with the development of specific systems of spiritual energy or mechanisms for direct, fast and high-intensity 'physical' impact of the cosmic power of *Śabda* on specific targets.

[29] Shivalinga (*Śivalinga*): A round, smooth, glowing stone-idol of Lord Shiva.[30] *Ojas*, *Tejas* and *Varcas*: *Ojas* – spiritually empowered vital energy (bioelectricity); *Tejas* – sagacious, pure radiance; *Varcas* – divine virtuosity and magnificence.

[31] *Swādhiṣthāna cakra* – extrasensory energy center deep behind the navel; one among the *ṣaṭ cakras*

[32] *Siddhi* and *Riddhi*: Supernatural powers, resources and supramental talents and virtues.

[33] *Nāḍīs*: The word *nāḍī* implies a neural passage. The terms *Iḍā* and *Pinglā nāḍīs* refer to the latent streams of powers connected with the *Pituitary* and *Pineal* glands; described to be the solar and lunar currents of vital energy flowing respectively on the right and the left side of the
Suṣumnā Nāḍī – extrasensory canal (of subliminal flow of *prāṇa*) hidden in the inner core of the spinal column.

[34] *Bhavasāgar*a : The limitless ocean of worries, sufferings – of the cycle of birth and death – created by *māyā* and worldly attachments.

[35] *Niskama*: Without any attachment or passion for the results (of any action).

[36] *Swādhyāya* and *Satsang*: Enlightening discourses, discussions and study of the sagacious thoughts and glorious works of great personalities on different aspects of life.

[37] *Brahmrandhras*: The 'inlets' of the *sahastrāra*.

[38] *Brahṁ*: Absolute truth, knowledge and joy. The eternal expression of cosmic consciousness.

[39] *Kāmaśakti*: The conscious and bio-electrical power of *kāma*.

[40] *Cetan* and *Jaḍa*: *Cetan* represents the subliminal existence, expansion and expressions of consciousness in Nature. *Jaḍa* refers to all the material forms and perceivable manifestations of Nature.

[41] *Kāmanā*: Desire, wish, intention, aspiration or ambition in any dimension of life.

[42] *Ojas*: Spiritually empowered bio-electricity.

[43] *Gurūkula*: Schools of virtuous development of personality.

[44] The English letters and special symbols used here for the Sanskrit Script are in accordance with the international transliteration standards.